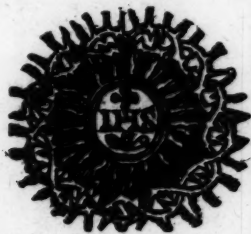


THE
CONTRITION
OF A
PROTESTANT PREACHER,
CONVERTED TO BE A
CATHOLIQUE SCHOLLER.

CONTAINING
Certayne Meditations vpon the Fourth Penitentiall
Psalme, *Miserere.*

Composed by *James Waddesworth*, Bachlour of Diuinity in the
Vniuersity of Cambridge, & late Parson of *Cotton*, and of *Great-
Thornham* in the County of *Suffolke*.

Who went into *Spaine* with the Kinges Maiesties first *Embassadour-Legier*, as his
Chaplayne: Where by the great Goodnes of Almighty God, he was fully
conuerted to the Catholique Faith.



Hæc mutatio dextera Excelsi. Psal. 76.

Imprinted with Licence, at S. OMERS, by CHARLES
BOSCARD, at the signe of the Name of IESVS.

Anno M. DC. XV.

COMPTON

RECEIVED

NOV 10 1957

U.S. DEPARTMENT OF COMMERCE

WASHINGTON, D.C.

OFFICE OF THE SECRETARY

ATTENTION: Mr. [Name]

FROM: Mr. [Name]

SUBJECT: [Subject]

REFERENCE: [Reference]

RE: [RE]

DATE: [Date]

BY: [BY]

FOR: [FOR]

THROUGH: [THROUGH]



TO THE
HONORABLE
AND

MOST RELIGIOUS
KNIGHT
SYR VVILLIAM STANLEY;

One of the Maisters of his Catholique Maiestyes Army,
and of his Counsell of Warre in the
Low Countreys &c.

All Health and Happynes present, and in Eternity.



HONORABLE
SYR,

IF I be accused of indiscretion
for publishing this Treatise, which
may seeme needles: yet I hope to be
accounted either happy or prudent
in finding so worthy a Patron to so simple an Orphan,
which I destinated vnto your HONOR, when you
were

THE EPISTLE

were lately heere in this Courte of SPAIN E, from whence I now send it to follow his good fortunes vnder the protection & acceptance which then it pleased you to promise him. Also it comes vnto your HONOUR in a double duty, acknowledging both those Titles, for which commonly all Authors doo seeke *Patrons* vnto their Bookes: to wit, either for the manifest excellent *Dignities* of the Protectors, whose fauour is sufficient to giue them courage against malice: or els for certayn priuate *Duties & Respects* wherein the writer is obliged vnto his *Patron* to shew some thankfullnes.

In both these *Rights* I do heerin send nothing but your owne iust *Due*, and my humble *Duty*; intreating you by acceptance to giue life & comforte both to this Booke, & to the Author, who relyeth on your accustomed fauours, and among diuers others doth beare himselfe bold vpon your former Curtesyes. And surely he were extremely fearfull whosoever shoulde shew himselfe a Coward vnder the assurance & protectiō of so *Honorable*, so *Noble*, so *Valorous*, so *Ancient*, so *Religious*, and so *Expert* a *Commāder*, as Syr William Stanley, whose name hath present renowne in all Christendome, and his memory will be famous to all posterity. All his vertues are so bright that I knowe no malice which dare barke against them: or if any slaundersers do reproache him, yet for him that saying of *A. Gellius* may be a sufficient defence: *Numquam vir bonus verius laudatur, quā cū a malis vituperatur.*

DEDICATORY.

reperatur. A good man is neuer more truly prayſed, then when by euill men he is reproached; for indeed ſuch mens wordes are no ſlaunders, and it is an euident ſigne of vertue to be maligned by the vicious.

In Religion he is a *Catholique*, as his Anceſtors haue bene: and herein ſo zealous, ſtriſt, and deuout, that ſome do well reſemble him to the good *Centurion* (whoſe ſeruant our Sauour healed) for his *Humility*, *Faith*, *Obedience*, and *Gouernement*. Others do accounte him another *Cornelius*, for his ſeruorous *Prayers*, many *Almes-deedes*, and continuall *Hospitality*. And beſides all theſe, I do eſteeme him a ſecond *Ioseph* of *Arimathia*, principally for his notable *Deuotion* vnto the moſt holy Sacrament of the *Altar*, which is the ſame Body of our Sauour Chriſt taken downe from the Croſſe, embalmed and buryed in the new ſepulcher of our garden, when with a cleane, new, ſweet conſcience we receiue the bleſſed Communion, applying to our ſoules therby the merits of our Sauours Paſſion, and embalming his moſt precious body with the odours of our good workes performed in his grace.

Neither is he vnlike the ſame *Ioseph* in Honorable Authority, or in Nobility of birth, being regarded for both of the as a principall man, not only amōg his owne Nation, but euen among Strangers. As for the one, I call to witneſſe the Ancyent and Preſent Noble Earles of *Derby*, of which renowned Family he is a true *Stanley*, an

A 3

Honour

THE EPISTLE

Honour to his Name, and the glory of his House. Next for the other, I appeale vnto the testimonyes of *Spaniards, French, Dutch, Italians, Germans, Scottish, Irish*; and euen to the *Hollanders* his Enemyes, who haue often seene or heard for certain the vndoubted tryal of his Prowesse: in so much that all sortes do no lesse acknowledge him *Honourable* for his Desertes, then for his Dignityes, as a man worthy of high place in Commaund and Counsell. Noble in his Nature, besides his birth: *Valourous* in the Feild, or at a Fort: in defending like a strōg Sheild, & like a sharp Sword in assaulting; and so in both like *Fabius & Marcellus* conjoynd, wherof the one was called the *Buckler* and the other the *Sword* of the *Romans*, against *Hanibal*.

And furthermore in all these so happy, that he hath liued to be *Old* and *Ancyent* in yeares, hauing passed many perills; and so blessed of Almighty God, whom he hath serued with such Deuotion, that he neuer yet tooke any foyle, or suffred disgrace whersoever he had any Commaunde: and Time was, when if his Counsell had bene followed, the Enemy had bene more fully defeated, or vtterly ruyned.

Wherefore lastly I may conclude, that he is an *Experte Warriour*, because he is so *Ancyent* in his art, and so happy in his successe, wherein although fortune many times for our sinnes do fayle the *Valiant*; yet neuer did any atcheiue a lucky enterprise who was not also Prudent. And

so

DEDICATORY.

so I affirme his *Merites* and his *Memory* to be so notable, and so durable, that as of *Cato* it was sayd, *He shall need no Statua, nor any Graue-stone, wherein to continue or engrave his Heroycall Name*; but rather if he should want any such Monument or other rewarde, as of the same *Cato*, so of him it will better be said: *Why hath Memorable Stanley so little, when others haue so much?* For it is a more glorious fame to haue had excellent great merites with a small monument; then to haue exceeding rich Tropheys for some poore desertes.

And these things, H O N O R A B L E S Y R, I haue spoken in a third person of you, rather then vnto you; as in your absence, not before your face: because I knowe you loue not to heare your owne prayses, how *True*, *Iust*, or *Due* soeuer they be: & yet because they are your *Due*, *Iust*, & *True* Ensignes of Honour, according to the custome of most Epistles Dedicatory, I am bound to display them in the forefront of this Bookes array: for the encouragement of freindes, for the terror of foes, because the Honorable *Vertues* of the *Patron* are the comfort & safegarde of the *Suppliant*.

Wherefore I humbly beseech you to haue patience for these intentes to endure the rude rehearfall of your prayses, wherfo you may take these deformed lineamentes, rather for a mortification then any commendation, by viewing your glorions colours blotted by my pen,
which

THE EPISTLE.

which otherwise are sufficient to frame a most comely picture by the hand of skill. But I intreate you to pardon my playne boldnes; to accept my willing seruice; to intertayne these paper leaues into your Patronage; to fauour them your selfe; to further them with others; and if by them any good redound to any soules, my desire is that God may haue the glory, & you the thanks, and that I may sometime be remembred in your deuout prayers: assuring your *Honour* (as I am bound) neuer to omit you in my poore supplications. And so I beseech our Lord Iesus to keep you, and all yours, for his owne precious merites, and by the intercession of our blessed Lady, and of all holy Sayntes, and in particuler of *S. Valentine* Priest and Martyr, on whose festinall day I wrote this, from *Valliadolide* the 14. of February. 1612.

Your Honours bounden Seruant
in our Lord I E S V S.

James Waddefworth.

THE



THE PREFACE OF
THE AVTHOR TO HIS
FAVORABLE READER:
AND TO ALL
HIS LOVING FRIENDES
IN NORFOLKE, SVFFOLKE,
LONDON, NORWICH, CAMBRIDGE,
OR ELSEWHERE SOEVER.



OVRTEOVS Reader, or friendes of good affection, whether you shall vouchsafe to read any of this Treatise for good will vnto the Author, or for other expectation of the matter, I do most hartly desire, that laying aside all curiosity, you will read it with the same intention with which it was written, viz: to bewayle sinne; to forsake error; to seeke pardon; and to giue thanks to Almighty God for his grace offered or obteyned through our lord I E S V S.

2. And to these intentes, I haue chosen first to exercise my pen in some poyntes of deuotion, before I should be challenged with any

B

dispu-

THE PREFACE

Proleg.
in 7.
Psal.
Peni-
tent. disputes of controuersy : neither could I finde in my opinion, for my selfe, and for all those former purposes, any fitter Theme then the seauen penitentiall Psalmes, which doo afforde most plentifull matter whereupon to frame such meditations. For as S. Gregory saith of the Psalter, that it is a triangular muscall instrument of ten stringes, whereupon the Harper striketh in the lower narrow End, from whence it yeildeth his melodious sounde in the vpper parte which is broader: So all Psalmes in generall, and in especiall the penitentiall Psalmes, doo firste cause our trianguled hartes to be contracted and stroken at the roote with sorowe and contri:io for sinne against the ten commandementes; and afterwarde to be dilated broader & enlarged vwarde in the sweet sound of comforte to our selues, and of prayse to Almighty God, for our pardon, & for his mercy: according whervnto, euery one of these seauen Psalmes hath his beginning full of lamentation, but towards his end it is enlarged with prayse or consolation.

3. I desired to write vpon all the 7. Penitentials, and to publish them all at once: but hauing bene hitherto only able to finish the firste 4. of them, partly for wante of firme health, partly by occasion of more necessary busynes, and furthermore perceuing the volume would be greater then I supposed, and laste of all because I am now called away to another kinde of treatise: therefore I thought it good in the meane while to publish what I had finished vpon the psalme Miserere: as one desirous first to wash away the pollution of my particuler sinne, before I would come to handle the pure mysteryes of our Catholique doctrine.

4. And so our worthy Countryman Cardinall Poole vsed to say, that one cause of so much heresy in these latter times was in too busy disputing about our faith, before we tooke any care to reforme our life: wherfore he wished all them who were ready to read S. Pauls Epistles, to beginne firste to read; & to practise their latter chapters, which are euer morally teaching vertues before they enter into disputes about their former Chapters, which for the most part are

TO THE READER.

are doctrinall about matters of knowledge: for it is vnlike they will be freed from peruerse errors, who do continue their liues in obstinate vices: such men may talke of opinions in religion; but seldome shall you see any fruites of their religion, more then opinion and table-talke.

5. Some desire to know only because they would be able to talke or discourse: & this is vanity. Some delight in knowing how to discourse or talke, because they desire to be knowne: and this is vayne glory. Some labour to knowe much, because knowledge hath delight, not intending therby any other fruites of their labour: and this is curiosity. Only their knowledge sauiours of christian piety whose intention is therby to serue God, and to profit men, first sauing their owne soules, and next to helpe others according to their ability.

6. And surely, as our knowledge wanteth wisdome when we direct others to euerlasting happynes, suffering our selues to be lead vnto eternall misery, for especially in regard of our soules, *ist hoc est sapere, sibi sapere*, this is wisdome, to be wise for our selues; so yet neuer was any thus wise in his knowledge, who firste did not learne humility with his wisdome: For as naturally knowledge doth puffed vp in pride, so spiritually we must endeuour to keep it vnder and in good order by humility. Or indeed it is but humane wisdome, & knowledge of thinges without vs which maketh vs swell in our opinion of knowledge; whereas if we woulde by the light of diuine wisdome view the defectes and faultes of our owne inward bosome and looke vpward with reuerence to the high Majesty of God himselfe, *then* would our wisdome be profitable to our selues as well as to others; and *then* will our knowledge increase our humility.

7. Wherefore S. Thomas of Aquine speaking of Humility, saith, it 2. 2. is a vertue which maketh a man willing to submitte himselfe vnto q. 161. God for God, and vnto man for the same God; and that this humility is founded vpon the knowledge of God, and of our selues, viz: of our nothing, and his infinite incomprehensibility; of our basenes

THE PREFACE

and his majesty; of our pouerty and his Riches; of our weakenes & his omnipotency; of our ignorance and his wisdom. And therefore an humble man doth renounce himselfe acknowledging his owne faultes and imperfections, and with reuerent confidence trusteth in our Lordes Goodnes. And thus if we empty our owne vessells of windy pride and putrified sinne, doubtles our Lord will fill them as the widowes vessell with his oyle of grace; for if Achab was pardoned who was but feignedly humbled, how much shall we haue forgiuenes with S. Mary Magdalen, if with syncere humility we lye weeping and prostrate at our Sauours feet?

3. Reg.
27.
Luc. 7.

8. Such must be our humility: and then will our knowledge be practicall as well as speculatiue, and benefiting our selues as much as others; wheras betwene speculation and practise there is as much difference as betwene studying the nature of gold; and possessing the substance of gold. It is true, both are good; yet shoulde they not be separated; no more then our vnderstanding from our will.

S. Tho.
2. 2. q.
45. art.
5.

For practicall knowledge doth mooue and order the *will*: but speculation only doth informe the *vnderstanding*. And therefore was Ananias to teach S. Paul by practicall instructions euen after he had seene a great light in the waye; for still he remayned blind in respect of Ananias practicall experience. For speculatiue knowledge alone is but as the lighte of the moone which shyneth feebly; but this knowledge made. practicall is glorious as the sunne, which hath both heate and brightnes; by heate to giue vs motion, & with his brightnes to shew vs light how to walke, and to lead a good christian life: and vnto both these together, we may referre that of

Psal. 96.

Dauid, *Lux orta est iusto, & rectis corde letitia*, a light is arisen vnto the iust, and vnto the righte in harte ioyfullnes; for speculation giueth lighte, & practise causeth ioyfullnes, whereof we must make one coniunction, both to be *iust* in speculatiue brightnes of lighte, and to be *righte in harte* by practicall heate of ioyfullnes.

In lib.
soliloq.

9. And further more: this practicall knowledge must be exercised in our selues; for wante of which practise S. Augustin complained thus:

cap. 31.

TO THE READER.

thus: *I haue wandred, O God, seeking thee without, who wert within.* And so doo all men wander out of themselues, when euery one particularly doth not consider his owne inwarde estate of soule what and who he is? by whom created? and to what end? for want of which serious considerations not marking our finnes nor our misery, we seeke not our remedy: but as S. Gregory said, like foolish traouellers passing through a short pleasing meddowe, we doo so much fasten our eyes vpon some fayre seeming flowres, that we fall into some ditch, or take some wrong way leading to destruction.

10. For as the cause of all the prodigall chilles misery came by departing out of his Fathers house (and then out of himselfe) into a farre country; so his remedy beganne, as the gospel saith, *In se autem reuersus*, when he returned into himselfe, and to the knowledge of his miserable estate, and of his vile courses; wherfore meditating on the End wherto he was like to come by sinne, he said, *Ego autem hic fame pereo: reuertar in domum patris mei*: here I doo perish by famine: I will returne into the house of my Father. And so must we all reflecte vpon our selues, learning to knowe who God is? and what we are? pondering the abomination of our finnes passed, the dread and feare of our conscience present, and the horrible terror of iudgement and punishment to come. O thus let vs often imitate Dauid saying, *Meditatus sum nocte cum corde meo, exercitabar*, & *scopebam spiritum meum*, I haue meditated in the night with mine owne harte, I was exercised, and I did sweepe my spirite. O thus let vs sweepe and clense our soules by meditation and practicall knowledge of our owne hartes! in examining our religiō; trying our faith; & heedfull looking to our workes! then shall we see our Errors and our faultes; then will we chuse a better course for our saluation; then shall we exercise our selues in deedes of penance, in Actes of contrition; in sincere confessions; in due satisfactions; and in diuerse kinds of voluntary and deuout mortifications.

THE PREFACE

11. O that we would consider how we are corrupted in all our partes. 1. In our fleshe and body. 2. In our Animall parte and life. 3. In our spirituall parte and reason. In our corporall partes and outward senses. In our inward senses and appetites irascible, concupiscible, imagination, and selfe will. In our reasonable vnderstanding, memory, and free will. In all these we haue rendred our selues as slaues into the Diuells bondage, whiles we suffer sinne to reigne and haue dominion in vs, so that our vnderstanding is obscured, our will is depraued, and our memory is blotted with much euill: we haue our irascible power full of impatience and anger, and the concupiscible inflamed with brutish affections and carnall delighes; our Imagination is turmoyled with worldly desires and wayne suspitions; our selfewill is crookened & hardened by obstinacy: all the partes and outward senses of our bodyes are become the members and instrumentes of sinne: and so we passe from vice to vice, and euery day we intangle our selues in new iniquities, and in more chaynes, by which the Diuell leades vs along to his eternall prison of tormentes, whiles we yeild our selues to committe or to continue any mortall sinne, without contrition and true care of amendment.

12. It is true: we are not able by our selues alone to get out of the Diuells slavery, to forsake sinne, nor to alter and amend entirely the course of our liues: for hauing once yeilded and liued in the custome and subiection of sinne and Satan, we haue need of Allmighty Gods helpe and grace to deliuer vs; first preuenting and stirring vs vp to haue a good will, and afterward also working with our will to bringe our conuersion and repentance vnto a full worke: for euery good desire which we haue, doth proceed from Gods grace offered: and although our will be free to admit or refuse the accomplishment of those good desires, as neither compelled vnto them by outwarde violence, nor necessitated by inward qualitie, neither as a stone naturally & necessarily falling downeward, nor forced vpward violently, but differing herein from senseles & brutish

S. Tho.
1. 2. 9.
109. 4.
6. & 7.
Concil.
Trid.
Seff. 6.
cap. 5.

TO THE READER.

ish creatures; & freely consenting or dissenting to all good motions; yet as allmighty God doth first inspire them, so further without his grace we are no way able to effect them; for in religious spirituall good things without him we can do nothing.

13. But on the other side we haue greater and assured comfortes: First because our Lorde doth offer grace vnto all men at one time or other by giuing the good desires of a better life; by which he would haue all men to be saued. If they euer refuse these good motions, then are they iustly forsaken & left in a reprobate sence. If we doo at any time admitte these good desires, & so do but as much as lyes in our power, then most infallibly our Lord doth giue vs further grace & meanes wherby to come to the knowledge of his truth. Of the first preuenting inspirations, Gods wisdom saith, *Beholde I stande at the doore & knocke*: if we open not, but keepe him out it is our fault; if on our partes we yeild him entrance, then alltogether with the Father and the Sonne they will come vnto vs by operating grace effecting our full resolution; and by further grace still cooperating they will dwell with vs in practise & continuance of a vertuous holy life, till the accomplishment of our saluation, if we of our selues doo neuer driue him from vs agayne, by committing some mortall sinne.

14. Our second comforte is, that as if we let him into vs when he knocke th by preuenting grace admonishing our hartes; so by his operating & following grace, when we are resolued, if we do but knocke by prayer at his doore of mercy, he doth euer most vndoubtedly receiue vs into fauour. O most gracious God full of mercy who doth call vnto vs by grace, that we should call vnto him for mercy? can any creature wish for greater clemency then to haue forgiveness for the asking? And is he not worthy to perish in his wickednes, who will neither admit good desires, nor be moued vnto hartly prayers? O what will mooue vs, if consideration of eternall perdition cannot stirre vs? Or if we doo not pray for mercy, because we doo not consider our misery? Agayne, and agayne, I beseech you to examine your Religion, to try your faith, and to take

take

THE PREFACE

take an vnpartiall view of your whole life, that seing your danger, you may seeke for fauour; for as in the Spanish Prouerb it is truly said of our corporall eyes, *Quien bien ve, bien llora*: He that sees clearly, weepes easily; so in the eye sight of our soule, he that clearly beholdes his faultes, will more easily shed teares for his pardon.

15. Let vs examine our selues by the 10. Commandements of God, by the 5. Preceptes of his Church: by the 7. workes of mercy corporall, and 7. spirituall: by the 7. deadly sinnes: or by some, or by all of these, according to our abilitie, particuler obligations, or other degrees, which doo bind vs often not to omit that which is Good, and doo forbid vs, neuer to commit that which is ill. Let vs consider by what meanes our Lord hath sought to bring vs to the knowledge of his truth, and to become members of his Catholique Church; infusing good illuminations into our vnderstanding, or good desires into our will, inuiting vs to vertue or truthe, disswading vs from vice or error, eyther by good examples, by vertuous bookes, by holy preistes, or by our friendes, yea sometime by our enemyes whom we hate, or by them whom we doo persecute; for either all, or some of these shalbe witnessses against vs, if we rejecte their meanes, or doo willfully loose the time of fauour. Or if we doo admit these good beginninges, yet we must proceed with care and cherfullnes to imploy our time meritoriously, and to reape benefite by the exercise of our Religion, by the sacramentes of the Catholique Church, and by all the Goodnes of God directed to his greater glory and our saluation, eyther in his giftes of grace, arte, or nature; whether it be in diuine contemplation, or in lawfull Action; spirituall meditating of his diuine mysteryes, or vsing of his creatures orderly for his seruice, and for our necessitye. O admirable happynes of religious or discret holy men, who doo thus order theyr liues! O lamentable wilfullnes of obstinate or proud people, who doo refuse to saue their soules! O detestable vnthankfullnes of wicked or careles creatures, who doo neglecte or abuse so many helpes! The tractable, diligent, and humble seruant shalbe

TO THE READER.

be exalted vnto eternall glory, when the peruerse, carelesse, and high-minded Despiser shall be throwne downe into euerlasting torment.

16. And therefore to auoyde the one, and obtayne the other, let vs betake our selues to penitent Prayer; with humility on our partes, considering our vncertaine faith, and our certayn faultes; and yet in regard of our most gracious God, with comfort and confidence, respecting his great mercy and infinite kindnes; to hope & trust in him as a pittifull louing Father, and yet to be humble and reuerent towards him, as a King of high Majesty: For so our Sauour taught vs to prepare our thoughtes to the petitions of his prayer, by saying for an introduction, *Our father which art in heauen*: that because he is *Our father*, therefore we should be assured to find fauour; and yet not to be presumptuous, or heedles, because he sittes on a high throne of justice in heauen.

17. Thus let vs pray with Dauid in repeating or perusing this psalme of *Miserere*, not alone, because the exercise of prayer is both meritorious as a good worke, and also impetratorious as a deuout petition: but furthermore because it is an Acte of Gods worship expressly commaunded in those wordes, *Petite & accipietis, querite Matth. 7.* &c: Aske and you shall receine: Seeke and you shall finde: knock 7. and it shall be opened vnto you. Which wordes S. Thomas and 2. 2. q. other Doctors do affirme to haue the nature of Preceptes, binding 83. ar. vs to pray, and annexeth promises assuring vs to preuayle; for we 2. ad 2. shall receiue, finde, and haue it opened; if we aske in hart and thought; seeke with our mouth and wordes; and knocke with our hands and workes: eyther by all these, or at least by the first, when we cannot performe the rest.

18. Or if Prayer were not absolutely commaunded, yet our necessities & danger do require it, as S. Gregory said, *The euills which do beere oppresse vs, do compell vs to flye vnto God*: as the prodigall sonne feeling famine, he desired to satisfie his hunger, *Et nemo illi dabit*, and no body gaue him where withall; For nothing in this worlde

THE PREFACE

can afforde vs full content. Therefore *in se reuersus* returning into himselfe, and into his wittes, out of which we may say he had bene wandering, vntill now he considered his misery, then *He returned to his father*, humbly confessing his folly, and intreating pitty. And lastly he flyeth to this submission of prayer, as to his cheife refuge, *Dicam Patri*, I will say vnto my Father, I will make my moane vnto him: he is my Father, and therefore I will declare my want and supplication vnto him: *Quid enim nisi vota supersunt?* For a sinfull wretch hath no better meanes left, then by prayer to beginne his conuersion, and to begge his reconciliation, according to that of Iob: *Pelli mea consumptis carnis adhaesit os meum, & derelicta sunt tantummodo labia circa dentes meos.* My bones cleaued vnto my skin the flesh being consumed, and only were my lippes remainyng round about my teeth. As if when all the body is consumed, in payne, weakenes, wretchednes, and deformitye, yet whiles our lippes are able to vtter our greifes, we haue hope of ease; so whiles our soule continueth in the body, howsoeuer deformed by sinne, yet we haue possibility, by opening our lippes in prayer and confession, to obteyne mercy and absolution. But whereas many differre these vnto the laste, by negligence, or presumption; so by the iust iudgement of God, many are cut off without these. Wherefore with Dauid in another psalme, let vs praye vnto our Lord, whiles we haue opportunity, *But in the floudde of many waters they shall not come nigh him:* For he that is drowned vnawares cannot speake, and therefore cannot be heard: but taking opportunity, although like Iob we haue nothing left beside our lippes; or although like Ezechias we be as yonge swallowes in the fowle blacke sooty chimneys and filthy nestes of our sinnes, as amidst our owne dunge; yet *Sicut pullus hirundinis, sic clamabo, like the yonge swallowe, so I will crye:* though I be not able to helpe my selfe no more then a yonge swallowe, new come out of the shell; though I be vnfethered, naked of Good workes; though

TO THE READER.

though I am blind in right knowledge: nay, because I am so blinde and naked like a yong swallowe, *I will crye* amidst mine owne dunge, in the blacke, fiery, fowle, sooty chimney of sinne, therefore I will crye and praye, because I would fayne see; because I would be fed; and haue my nakednes couered; and because I would be freed from all this filthynes.

19. Therefore our Sauour said, *oportet semper orare*, we must alwayes praye, and S. Paul exhorteth that we should be *praying* *S. The.* *without intermission*; though not Actually in outward prayers *2. 2. q.* like the fond *Euchesa* omitting all other duties, yet habitually *83. art.* by inward deuout readynes to make our petitions so often as we are bound, or haue leasure and just occasion: alwayes answerable to our daily necessityes; and to our continuall warfare, which hourelly we haue with our affections, passions, concupiscences, vaine cogitations, and other occasions; in all which according as they neuer cease, so we should not intermit to resist or auoyd them, and instantly call to God for help against them; if not by reciting some generall petition, or other short sentence alwayes ready in our memory against such occurrences: yet at least by some inward fighe, or knocking of our breast, with our desire lifted vp in our secret thoughts immediately vnto God himselte, or mediately by some Saynt to cry vnto him for his succour; as Moyses cryed though he spake not; for S. Gregory *Moral: 1. 2. c.* said, *Verba anima desideria sunt, clamor magnum desiderium est*: our desires be the wordes of our soule, and our cry a great desire. *6.*

20. And last of all, it is surely a wonderfull comfort herein which S. Chrysostome noteth; that there is scarce any losse or misery in all the worlde which can be repayed by prayer, sorrowe, and repentance, except the losse of God, and the misery of sinne, which though they be aboue all other damages incomparably the greatest, yet is their redresse much the easier: for the losse of life, or goods consumed, or of honor impeached; the misery of payne, sickenes, & of many other extremities,

*Ad pop.
Ansioc.*

THE PREFACE

eyes, cannot be recovered by sighing or lamenting, though our sorrow be neuer so great. But if with sincere contrition of our hart we be greiued for our sinnes, because for them we haue lost the loue of God; and if we pray humbly for their remission, with purpose to confesse them as well as we can; and do intend neuer agayne willfully to commit them; vndoubtedly this purpose and sorrowfull conuersion on earth, shall obteyne most certayn and ioyfull reconciliation in heauen: for our Lord IESVS hath said vnto his Preuites (and he is most true of all his wordes) Whose sinnes on earth you remitte, in heauen they shalbe remitted; why then should we not seeke to disburden our heauy consciences vnto some Ghostly Father, that we may through his Authority (granted by our Sauiour) so receiue his heauenly Absolution, his ghostly comfort, & his spirituall direction; in all these submitting our selues vnto our Confessor, not as to a Man, but as to the Deputy of our Lord IESVS, and to the Pastour of our soules: and then in all true amendment, endeauouring as we can, to performe our penance or other satisfaction. Beleeue me, o Sinners (amongst whom I haue bene a Ring-leader) by experience I say, beleeue me, it is a most comfortable and wonderfull experience; For your selues shall presently feele comfort in your soules; and with continuance of time others allso will perceiue amendment in your liues.

21. To conclude therefore, as in generall I would perswade you to practise the examination of your consciences, and the exercise of deuout prayer, directing vs all vnto Contrition, Confession, and Satisfaction; so I do commend as helpes for these purposes, a serious æcompt how we spend our liues; an indifferent obseruation why & vpon what occasions these new-found sclanderous opinions did banish the Catholique religion of our Auncestors, wherein full many a hundred yeares together they serued God so deuotely, and so hartily loued their neighbours; and for the same purpose I intreat a view and a detestation of our former sinnes; and auoydance of their occasions; an endeauour to practise their contrary vertues; someti-

TO THE READER.

sometime by reading of good bookes; sometime by deuout meditations or prayers; sometime by almes deedes, or fasting; abstinence, or other bodily chastisement; sometime by humbling our thoughts; alwayes by mortifying our passions, and vnlawfull affections; and alwayes being carefull to keep the commandements of God our Father, and of our Mother the Church. And to bringe these good purposes and cogitations into our mindes the oftener, and to moue and imprint them the better, it is good for vs sometime to giue an edge, and to whet on ech other, by vertuous or spirituall talke and conference; not contending in disputes, but by modest teaching, or by freindly encouragements, and aboue all by frequenting the most holy sacrifice and sacrament of our deare Sauours most precious Body and Bloud; by often calling to memory some examples of his life; and more in particular his bitter passages vnto death; both for our meditation, and for our imitation; so to giue good example one vnto another, whiles all are labouring to follow Christ our cheife Maister. And to this end it is allso good to reuiue our deuotion by reading or hearing of Sayntes liues; or by the reuerent beholding of their deuout Images or paynted storyes, especially of the passion of our sweet Sauour **I E S V S**; by marking his sufferinges, to be moued for our owne sinnes; and so by viewing the memory of other Saintes, to be stirred vp to follow their vertues, as they were followers of Christ: for we may learne, and are moued by our eye sometime as much or more then by our eare; and in these thinges which are so good, and wherein we are so dull, verily euen common sense doth teach vs, that it is profitable and needfull to stirre vp our memory & deuotion by any sense; and by how much the more, by so much the better.

22. And yet further vnto them that be sufficiently able, I commend the reading and meditation of Dauids Psalter, which holy Church vseth so much in all her diuine Offices; and particularly of the seauen Penitentiall Psalmes; and according to the practise of Catholiques, especially of this psalme *Miserere*: as admonished

THE PREFACE.

therby, and informed to call and cry vnto God for mercy and pardon; to confesse and acknowledge our fautes and iniquities; to desire their purging, washing, and cleansing: to lament our sinnes originall and actuall: to pray for cleane hartes, right spirites, escaping of anger, and continuance of grace: to purpose amendment being forgiven: to direct others by our experience and example; to humble our selues for our owne offences: to be ioyfull and thankfull towards allmighty God for our particuler fauours, and to desire that he may be serued, prayesd, and honored in our publike Churches, and at his holy Altars. Amen.

Thy Wellwiller in Christ Iesus;

James Wadsworth.

AN ACT OF CONTRITION.

O My Lord Iesus-Christ very God and Man, my Creatour
and Redeemer, thou being whome thou art, and for that I
loue thee above all things, it grieueth me from the bottome of my
hart, that I haue offended thy diuine Maiesty. And I firmly pur-
pose neuer to sinne any more; and to fly all occasions of offending
thee. And to confesse and fulfill the penance which shalbe enioy-
ned me for the same. And for loue of thee, I do freely pardon all
my enemies. And do offer my life, wordes, and workes in satis-
faction for my sinnes. Wherefore I most humbly intreate thee,
trusting in thy infinite goodnes and mercy, that by the merits of
thy most pretious blood and passion, thou wouldest pardon me,
and giue me grace to amend my life, and to perseuere therein un-
till death. Amen.

A PRATER OF THE AVTHOR TO
OVR BLESSED LADY.

O Most pious Virgin Mary, Mother of God: I desire thee
by the great loue thou bearest to thy deare Sonne my Lord
& Sauour Iesus-Christ: That thou wouldest vouchsafe to ob-
taine for me true sorrow for my finnes, a perfect keeping of all my
Senses, an humble Resignation of my selfe, & the exercise all those
vertues wherewith thou didst so highly please thy diuine Sonne. I
also most humbly request thee to direct my wayes in those pathes
which may be most agreeable to the will of thy Sonne, & profitable
for the saluation of my Soule. Amen, sweet Iesus.

THE

T H E
FIFTITH PSALME;
WHICH IS THE FOVRTH
PENITENTIALL.

The title { *In finem. Psalmus David, cum venit ad eum Nathan propheta, quando intrauit ad Bersabee.*
Vnto the end. *A Psalm of David, When the Prophet Nathan came vnto him, after he had entred vnto Bersabee.*

MEDITATION I.

OF THE OCCASION, AND NUMBER OF
this Psalm, by Davids example to beware of lust. Section. I.



THE historie and occasion of this Psalm, is related at large in the booke of the Kinges, the summe whereof is rehearsed by the Prophet Nathan in a Parable and complaint vnto David, saying.

1. In this city, o David, there dwelte two neighbors; a poore man, & a rich: the riche man had flockes of sheepe and goates; the poore man had only one sheepe which he dearly loued. There came strangers to the rich mans house; for whose entertaynment he makes no prouision out of his owne flockes, but takes away the poore mans only sheepe: what punishment o king is due to such an iniury? David

2. Reg.
11. 6. 13.

answers in iuste anger: this man deserues to dye. The prophet replies; thou art this man, o David, who hauing many, yet tookest away the wife of Urias, to giue content to thy strange luste: & haste suffred him to be slayne for closer hyding of thy faulte. The king conuincd, acknowledgeth his offence: & as then presently he cryed *peccatus*, so afterwarde to continue and stirre vp more contrition, he endites this Psalm *Miserere*.

2. Some interpreters haue obserued that this psalm is (according to the latin account) the fiftyth in number, which in Moyses law was the number of the Iubiley *Innocent* yeare, when inheritances returned to the heyres: slaues were made free: pawnes were released: and a solemne feast of ioye was publicly celebrated; and so the he-

brew 25.

A

brew worde *Iobel* signifieth, a beginning: as indeede he that repeates this psalme in true repentance, as he must begin a new life, so he shalbe freed from the slauey of sinne & Satan; restored to the birth-righte of the kingdome of heauen; receiue againe the grace and vertues which he had forseyed; & after his sorrowe & feare, he shall in the great feast of a good conscience be much comforted with a perpetuall Iubiley.

3. And as the Iewes in the 50. day after their departure out of Egipte receiued the lawe; & the Apostles receiued the holy ghoste in the day of Pentecost, which is 50. dayes after the resurrection; so if by the lawe we acknowledge our fautes, by the giftes of the holy spirite we shal receiue comfortes, and to such our Lord saith by the prophet *I will restore vnto you the yeares which were deuoured by the locuste, the caterpillar, the ruste, & the cankerworme.* Verifying it also in this psalme of Iubiley, which penitently pronounced will recompence all the hurttes of our soule, bitten & eaten by those 4. passions of the minde, *ioye, sorrowe, hope, & feare*, as with *caterpillar, cankerworme, locuste, and ruste.* Or the caterpillar is deuouring gluttony: luste is a cankerworme creeping on his belly: the locuste hauing bad wynges & no feete, is pride which will stand on no ground, & yet cannot well flye in the ayre, but downe the winde of flaterye: and may not couctousnes be termed ruste, which fasteneth vpon mettals, and freteth it selfe with superfluous care? Though these gnawe the conscience, and consume the soule, yet if we be so happy as to come to the Iubiley of this 50. psalme, said & vsed in sincere contrition, we shall haue restored vnto vs all the yeares & losse of time, deuoured by such *ruste, locuste, cankerwormes, & caterpillers.* And therefore the Church doth principally vse this psalme, both because of those restorative excellencies, as also for the memorable example and peculiar penitence of the Author, and for the generall aptnes of the wordes and matter, well besitting any sorte of sinner.

Exod. 19.

Joel. 2.

S. Ier. ibid.

Inns 3.
incog.

Gloss. ord.

Hugo
Cardina.

S. Aug. in
hunc psal.

4. Some propound this example of Dauid, as a blocke wherat to stumble, which shoulde be their staffe wherby to arise. It is true indeede, he lamenteth in this psalme 3. or. 4. notorious sinnes. 1. his iniurious and needles thefte, which Nathan obiected. 2. his adultery with Bersabee, which his idle pleasure occasioned. 3. his feuerall subtilties, wherwith he soughte to couer his guiltynes. 4. his vnkind slaughter of Urias, who was so innocent. But as S. Augustin saith, *Let not the fall of the greater be the delight of the lesser, rather let the fall of the greater be the feare of the lesser: they who haue not yet fallen, let them heare this, to the end they may arise.* As for his soule who aduentureth to committe such thinges as these, because Dauid so offended, he is much more wicked, and sinneeth more abominably then Dauid: he sinned of concupiscence, & thou of malice. Let vs rather, imitate his holynes, not followe his wickednes: shoulde we fall with him, O my soule, and not ryse with him; shoulde we loue that in Dauid which he hated in himselfe? Dooft thou looke vpon the booke of God to embolden thy selfe to sinne against God? Dooft thou note one error in an excellent picture, and learne to paynte that blemish rather then all his other comely portraiture? wilt thou learne sophistry, to forsake logique? wilt thou read *Index expurgatorius*, to professe all the doubtles & falscheoods which it mentions to be amended, & not to be mainteyned? then feed as well vpon the garbage of fowles, & vpon the gall of beastes, & cast away their carkasses.

5. Dauid after a full dinner and an easie sleep, sittes idle in his prospecte, and takes delighte to feed his eye with gazing about: there his ranging idle lookes were as a quicke spy to marke a beautifull woman: his harte streighte desired to enioye what he sawe; & his will procured to obteyne what he affected. While Saul persecuted him, and

and he lurked in caues; he neither minded such matters, nor admitted such occasions; but now he becomes remisse & wanton in the prosperity of his kingdome: now he is at leysure to espye Bersabee a farre off (so quick-sighted is concupiscence:) the woman was far from him, but luste was neere him (so soone doth prosperity breed wanton blood:) also he rose but newly from his deynty meale and his lazy vndermeale: and as S. Ierom said; *A Full belly doth easely froathe vnto luste*; so especially if you adde vnnecessary sleepe vnto intemperat dyet, it makes a double payre of bellowes to kinde the fyre of incontinence: the one is the flynte stone; and the other is the Steele; & both together strike out sparkes of carnall desyres, which yet may be extinguished, if you adde not a ranging eye as the tynder; vnwary curious lookes will sodenly betraye our vnsetled harte; for if by this gazing view, so stayed a man as Dauid lost himselfe, we haue much more need like Iob to make a covenant with our eyes, not to looke vpon a woman. Wherefore let vs be no gazers at dores, windowes, or galleryes; no gapers in the streetes, no gadders vp and downe markets, in sayres no gigelets, no puritan rolling eyes in churches, nor vse a wanton looke in any place, least as from a basiliske we receiue poison by the eye, which will infecte the harte.

6. Dauid by looking on Bersabee in her bathe, was more inflamed by the beauty of the woman, then he was cooled by the water of the founteyn: and they that pretend only to obserue the diuersities of features, & the excellencies of complexions, shall sooner be drawn to fleshly imaginations, then to philosophicall or spiritual considerations. The poets saygne Asteon turned into a stagge, & hunted to death by his owne hounds, because he presumed to looke vpon chaste Diana bathing herselfe in a cleare founteyn; for euen chaste beauty curiously viewed, stirres vp many passions of bawling luste; which like so many dogges will neuer cease to chase to death, euen their owne maister who feedeth them. Spartianus related how one coming out of a dangerous bathe, and harde by seing a number of painted tables hanged on the wall of a temple after the Roman custome, and supposing they had bene all in memorye of their perills escaped in that bathe, he said, *I wonder there be no more tables*, for he deemed that euery man was bound to haue offred a table, who bathing there had escaped such a danger; so in truthe, whosoever vseth to gaze on women or to conuerse with them and is not intangled, surely he is obliged to hang vp a table of a memorable escape. And therefore as in all sinnes, so peticulerly in this our english prouerbe hath good place, *he that will no euill doo, must auoyde all thinges which long thereto*: Let vs beware of all amorous wordes, wanton lookes, lighte gestures, lasciuious behavior, immodest attyre, and aboue all flye familiar opportunity and occasion; for as occasion (we say) makes a theefe, so it often makes a harlotte. And S. Bernard affirmed, that *to liue among women familiarly, and no way to be defiled by women, is a miracle aboue the power of men: it is more easy to rayse the dead, then in continuall occasions, so to mortifye the lining*: If thou canst not doo the lesser, how darest thou hazarde the greater? especially seing among all sinnes, this is peticulerly called, the sinne of Frayltye, to note herein our greatest weakness. And shoulde we in this weake frayltye, trust vnto our yeilding strength?

Ouid met.
lib. 3.

OF WITTY AND PLAINE REPREHENSIONS:

& the Authors lamentation of his forme life.

Se&2. 2.

Concil.
Lateran.cap. 27.
Luc. 20.
Math.
21. & 22.
Plin. 2.

DAuid repented not, till Nathan came: and Nathan reproued Dauid, thoughte a king: yet not at firste by publishing his faulte, nor by reproching him contumeliously, but with corage & prudence reproouing him discretely. Let kinges, and all men suffer Gods preistes and preachers to reprehend them: for vsualic their Courtyers, or frindes either soothe, or say nothing of their faultes, which seldome are amended, vntill they be rebuked by theyr enemies, or by some such zealous men; who as they must be without flattery, or feare, so must they admonish with discretion, and with care. It is *ars asium, regimen animarum*: it is an arte of much skill, to rule soules well: and it is true, God alone can rule the harte, yet he appoyntes Nathan to vse meanes by an honest deceyte. As our Sauour caught the scribes and phariseys in their owne answers, so Nathan here did wynde in Dauid by his owne sentence; like many men who vse speeches against others, which are rebounded vpon themselves: as Catulus reprehending Philippus, he alluding to Catulus name (which signifies a whelpe) asked him why he barked; but Catulus answered aptely, because I see a theefe.

2. And a drunken Calviniste minister with a foule red nose, bragging against a Catholique, that our Sauour had giuen him the keyes of heauen, as much as to S. Peter, or to the Pope: surely I doubt it, said the Catholique; rather by your nose, I doo suppose, you haue in your custody, the keyes of the buttry. Thus often times arrogant men are confounded in their owne wordes. And so like wise some malicious persecutors of Catholiques haue bene intangled in their owne spitefull diligence: as he who being tolde that in such a chamber was a Preist: called the constables & officers to breake open the doores & to enter with haste, where they found his owne daughter in bed with a brother of the Puritanes. Also Iudges many times condemne small faultes in others that stande at the barre, and will not obserue much iniustice & great crimes in themselves, in their followers, and in some that sitte on the benche: euen as Dauid here woulde haue him dye that tooke the lambe; but he marked not his owne crime, who had defiled a matrone, and slayne a man. As a certain Pirate answered Alexander: *that is called in a king, honorable & lawfull victory, which is condemned in me for unlawfull & base piracy.* With such partiality we easily abhorre wickednes in others; and yet by such our owne censures (if we amend not) allmighty God will make vs condemne our selues by our owne mouthes, according to that of our blessed Lady: *He hath dispersed the proud, in the minde of his owne harte:* and so doubles he will iudge many offenders by the sentence of their owne wordes. O holy Dauid teach vs by thy example to feare prosperity, to beware of ease and pleasure, to restrayne our eyes, to curbe our thoughtes, & to avoyde all bad occasions: in all our censures first to iudge our selues, or being admonished by others, humbly to confesse our faultes.

3. O my soule, let vs desire Dauid to praye for vs, as in this psalme he doth for himselfe: for if we haue not so great, yet we haue more sinnes then he had; nay, peraduenture none of his, compared to ours, be so bad. *O how wicked is the harte of man, & unsearchable! who shall know it:* euen thou o lorde, who are greater then our harte; searching our entralls & prouing our reynes: to thee we refer this iudgment: and fearing our selues to bee far the worse, we humbly & sincerely craue more penitence & more pity. *O I s s v giue me strength in satisfaction to beare what thou wilt impose, and then*

Ier. 17.

3. Ier. 3.

then impose correetio what our wilte: O sweet Saviour, thou knowest how absolutely herein I doo resigne my will: O continue me this grace; and teach me more in true penance, still to begge for more mercy I haue dishonored thee, & scandalized men, for I was a publique preacher of the protestantes false Doctrine, wherein peradventure by my meanes some haue bene seduced, many hardened, & others offended: I haue profaned thy sacred churches somtime dedicated to thy catholique seruice; and for mine owne body & soule, which should haue bene thy spirituall temples, o how haue they bene polluted? by errors which I supposed to be truthe, by presumption of knowledge when I was in ignorance, by some vices which I reputed vertues, & by many faultes which I neglected.

4. If to affirme this (as I doo penitently) be my shame; let it be O God (as I desire) thy glory. If the worlde, & the diuells, & mine owne conscience doo accuse me, O Father of mercy, I confesse all wherof any of these can iustly impeache me: and also whatsoeuer else thou doost know more in me then I haue confessed or can call to minde, in transgressions against thy deuine majesty, in offences against my neighbors, & in many sinnes against my selfe. O wretched and vile sinner that I am! what should such a sinner doo? whether shall I go: shoulde I despayre? No: for that one sinne were greater then all these. What though my sinnes haue bene many & bad according to my religion; & my profession worse, wherby (like the prodigall sonne) I was a Swynehearde, a protestante minister, feeding my selfe & others with the huskes of heresy, *Et non sariabar*, in which I coulde neuer taste of true comforte, nor obteyne peace vnto my conscience; therefore with him, I will *Arise, & go*, to my heavenly Father; I am resolu'd, *To arise* from sinne & Sectaryes, *To go* vnto God our Father, by meanes of the Catholique church our mother, and with this perpetuall purpose I doo say vnto him: *Father I haue sinned against heauen & before thee, I am not worthy to be called thy sonne; make me as one of thy hired seruantes.*

5. Amongest Protestantes, & against malice, I might wel plead ciuill honesty & morall integrity, wherin I liued among them without reprehension: but in comparison of thy Catholique seruantes & Sayntes, O God, & before thy heavenly purest eyes, I dare not present my former best innocence: here I renounce any plea of passed integrity: I disclayme my wonted profession: I lament & detest my errors & my sinnes. Thou knowest, O lord, I haue acknowledged them vnto my Ghostly Father in confession: I beseech thee to confirme his absolution; and as I doo entreate, so I doo truste, that thou wilt vnbinde in heauen, what he hath vnbound on earth: O forgiue them for Iesus sake; and so keepe me euer hereafter in thy loue & grace; that I may rather chuse miseryes, disgraces, reproches, tormentes, & ten thousand deathes, then at my time to retourne to the like sinnes & errors, or to my former estate. And thou, o blessed Virgin, the mother of our only Saviour; and all the Angells and Sayntes of heauen, O praye for me, that during my life I may say this psalme with Dauid in true contrition; And so through our Lord Iesus obteyning, mercy, at laste I may with him, and all you be admitted into glory.

MEDIT. II.

Miserere mei Deus secundum magnam misericordiam tuam: Et secundum multitudinem miserationum tuarum dele iniquitatem meam. Amplius laua me ab iniquitate mea; & à peccato meo munda me.

HANA

pag 8. Meditat. 2. *The Contrition of a Protestante Preacher.* Sect. 2.
Haue mercy on me O God, according to thy great mercy: and according to the multitude of thy miserasions blotte out mine iniquity. Washe me yet more from my iniquity, & cleanse me from my Sinne.

*A SHORTE DIVISION AND EXPLI-
 cation of all these wordes.* Sect. 1.

Apolog. *David. c.* 4. *Dionisi.* *Charthuf.* *Senece.* *Psal 41.*
 S. Ambrose, saith: *David sinned, which Kinges are wonte; but he performed penance, he wept, he mourned which Kinges are not wonte; he confessed his faulte, he craued pardon; prostrate on the ground he bewayled his wretchednes, he fasted, he prayed, he hath published for euer a testimony of his confession: priuate men are ashamed to doo this; a King is not ashamed to confesse &c.* O come my soule: let not David thus condemne vs, nor S. Ambrose thus accuse vs: rather because we haue ouertaken, & ouergone David in sinning, let vs be stayed by S. Ambrose to followe such a king in repenting. Let vs consider our owne misery, and our Lrdes mercy: not mercy without misery least we presume; nor misery without mercy, least we despayre. Many thinke not how wretched they are by sinne in their hartes, and therefore they sighe not with *miserere* in their mouthes: but we are readier to talke or thinke of our worthynes, the of our sinfulness: especially we will sooner compare our selues with other men in wisdom, in knowledge, in authority, riches, or such like, with the, proude pharisy; then with the humble publican acknowledge our ignorace, our faultes and our infirmities: but what auayle such comparisons? we shall be judged by that which we are in our selues, not by what we seeme to be in respecte of others: a dwarfe is not a gyante, though he stande on the toppe of a steeple or on a mounteyn; a statly towre is not a lowe Cottage, though it be placed in the bottome of a valley: consider, o my soule, what thou arte in the vale of misery, not what thou maist seeme on a mounte of vanity: let one depthe call vpon another; out of the depthe of our sinfull misery, o God, we call vpon the depthe of profounde mercy.

2. A deepe wounde must haue a large tente; & abondance of soares must haue many playsters: o graunte vs *great mercy* for our deepe woundes, and *multitude of miserasions* for our innumerable botches: let them seeke for smaller mercy, whose faultes procede of meaner ignorance; but my sinnes, o lord, haue neede of a strong warriour to redeeme me, and of a skilfull phisition to heale me. All sinners descend from Ierusalẽ to Ierico, from the highest vertues to the basest vices; they fall among theeues, diuells, tentations, & delights: I also among these was dangerously wounded in naturall facultyes, & spoyled generally of spirituall graces: o gracious Samaritan *miserere* take pity on me, & passe not by me vnregarded. O let the *greatnes of thy mercy* heale my naturall woundes, and by the *multitude of thy miserasions* repayre my spirituall losses: come nere me, come to me, o compassionate Samaritan; powre in wyne of compunction to cleanse my filthynes & make me feele my misery; powre in oyle of absolution, to heale my soarenes by thy mercy: o great phisition, here shew the efficacy of thy generall medicin which is *great mercy*, & declare the variety of thy manifold skill in multitude of miserasions. Thou arte *miserator & misericors* pitifull in great mercy, & mercifull in multitude of pity; in *great mercy* hauing the inwarde bowells of compassion; and in *multitude of pity* shewing the outward actions & fruites of commiseration. I crye with that distressed man in the gospel: *if thou wilt, thou canst make me whole*

Inc 10.
S. Greg.
Beda re-
nerab.

whole: thou canste by the greatnes of thy mercy, thou wilt for the multitude of thy misérations. Haue mercy on me, O God, according to thy great mercy and according to thy misérations blotte out my iniquity; wash me yet more from my iniquity, and cleanse me from my sinne. Psal. 110

3. *Miserere.* Shew mercy on me by blotting out the iniquity of my harte: *miserere*, by washing away the wickednes of my lippes: *miserere*, by cleansing all the sinnes of my handes. By desire of *blotting*, of *washing*, of *cleansing*, I acknowledge my sinnes to be vgly and ill fauored to the eye; to be filthy in the touche; & to be lothsome to the smel: *o cleanse* this lothfomenes; *wash* this filthynes; & *blotte* out this vglynes. Beside these; my sinnes are great in quantity, many in number, and diuerse in kinde: o therefore let my great sinnes finde *great mercy*, let my many sinnes haue *multitude of misérations*, and being of sundry sortes, I haue neede to be seuerally washed from my iniquity, and *cleansed* from my sinne; from *iniquity* of commission, and from *sinnes* of omission.

THE MISERABLE EFFECTS OF SINNE

are declared, according to the Scholmen: and some shorte petitions for mercy are made against their misery. Sect. 2.

1. **T**He misery of sinne in generall is lamentable, therefore let vs all cry *miserere*; but my sinnes in particular are abominable, wherfore I must say *miserere mei*, haue *mercy* on mee. He must be almighty who can be able to helpe our generall and lamentable misery; and to succour me from my abominable sinnes, he must be one most mercifull: but who is so mighty in power? and so mercifull in fauor? excepte it be only thou O Lorde, who arte the Creator of the worlde, and the Redeemer of mankind; wherfore vnto thee, I directe my prayer: haue mercy vpon mee, O God. Hugo Cardinal: S. Tho. 3. q. 87. a. 1. & Quod. lib. 4. q. 11. a. 22. S. Tho. 2. d. 1. q. 85. art. 1. 2. q. 85. art. 1. 2.

2. All sinne is a separation of the soule from God: as therefore the soule being separated from our body, we are corporally dead, so when by sinne we are separated from God, then we are dead in soule. Mortall sinne consistes in auersion from God, & doth separate vs totally: veniall sinne doth also separate, though but in parte, yet by remissiones it loseneth the seruor of our affection. In mortall sinne, we are dead therefore *miserere* haue mercy on a dead man: in veniall sinne we are as in a sound or a sicke sleepe, therefore *miserere* haue mercy on a weake faynte man. In mortall sinne, we receiue a wounde which doth kill vs, therefore *miserere* as on a man mortally wounded: in veniall sinne we receiue a wounde which doth blemish vs, therefore *miserere* as on a man with many spottes deformed: yea, so diuerse are the spottes of veniall sinnes, that thoughte by Gods grace we can euer avoyde any one, or all at sometine, yet not euer at all times all veniall fautes; and of this kinde it is said, *the iust man offendeth seauen times a day*, naming a certeyn number for an vncerteyne, because more or lesse in many things we offend all: & therefore in our penance for them, we must purpose in generall to diminise them all, & to absteyne as much as we can from euery one in particular, thoughte we cannot from all in vniuersall; and in our prayers against them, we haue neede to say *miserere*, o be mercifull to theses frailtyes & blemishes of our life, that in the merites & blood of our Lord Iesus, we may haue all spottes at our death washed of our faces, & all teares wiped from our eyes.

3. Wherfoever there is misery, there is neede of mercy: but there is misery in all sinne, 1. by *Corruption of nature*, 2. by *Deformity of the soule*, 3. by *Guiltynes of punishment*.

MESE ARE 2.

ment. In nature we had 1. the essence or substance of our Being, 2. An Inclination to vertue. & 3. the gifts of originall iustice. Our substance indeede and our Being is not corrupted nor diminished; but our *vertuous disposition* is by sinne diminished; and we haue quite loste our *Originall iustice*. And though all our *vertuous inclination* be not so quite rooted out, but that there remayne in vs certyen feedes of morality, yet according to our custome & practise of sinne, more or lesse we doo lay & caste so many impedimentes as great stones vpon this roote, that though it retayne his nature hidden in the ground yet (as ouerburdened with sinne) his sprowtes are so suppressed; that seldome & hardly it can bringe forth the true fruite of vertue, vntill through Gods grace we remoue these hinderances. The deformity of the soule is caused by the blottes & spottes of sinne; & as spottes are blemishes of some comelines, so in the soule there is a double beauty blemished by sinne. One is the cleaues of naturall reason; another is, the brightness of supernaturall light of wisdom & grace; but euer by sinne we doo blemish eyther one or both of these: which spotte as the shadowe of a body keepeth off the lighte; and as seuerall bodies giue seuerall shadowes; so seuerall blottes procede of seuerall sinnes: & as long as any body of sinne is betwene vs & these lightes, so long we shall be folowed with these shadowes & spottes, vntill we be illuminated by the brightness of Gods mercy & grace: for though the action of sinne cease, whereby we did separate our selues from Gods lighte, yet the blemish doth remayne which maketh the shadowe. And as he who is departed into darkenes, from a brighte place, is not presently in lighte agayne, so soone as he ceaseth to go, but he must come backe, or else remayne in the darke; so before we can returne to the lighte which we loste, it is not enoughe to cease from sinne, & so stand still; but we must haue in our Will a contrary motion to that which before we had; to come into the lighte of grace, to proceede in the path of goodnes. And these are our miserable deformities.

1. 2. 9.
86. 4. 1. 6.
2.

4. The misery of our guiltynes vnto punishment must needs folowe, where the faulte is gone before: for as when nature findes his contrary, it labors to suppress it, so because sinne is opposite to order, it should not be suffered. Wherefore our will being subiect to three orderly gouernors, when it transgresseth against any of them, it may be punished by them. It is first subiect to our owne reason: secondly to humane gouernement: and thirdly to the order of Gods authority: and accordingly when we offend against these orders of our reason, of humane, or of deuine lawes, we are to be punished by the remorse and byting of our owne conscience; by mans penaltyes; and by our Lordes chastisements; yea, such is the misery of sinne, that one sinne is the punishment of another; and many times of it selfe; though not directly by it selfe, yet by accident indirectly: first because when by former sinne we caste from vs Gods grace giuen or offered, he then leaueth vs to our owne corrupte weakenes, & to Sathan, & the worldes forcible tentations, whose continual batteryes whiles without grace we cannot resist, we doo afterwarde justly fall captiues vnto many sinnes, who by some former faulte did reiect his grace so vnkindly. 2. there are some sinnes, which are punishments both of former faultes & of themselves, not only in their effectes (as prodigality hath for his followers, wante, and robbery) but also in their very actions some are a payne vnto themselves; eyther inwardly; as enuy & anger doo vex their owne maysters; or outwardly; when men doo passe much labor, perill, or coste, to effecte some sinnes. As Plutarke saith, men adjudged to be crucified, or to other tormentes, were forced first to beate their owne crosses, or such other instruments of their owne execution; so sinners by sinne it selfe doo here begin their owne payne & damnation; and so they confessed, who the wiseman

Rem. 1.

54p. 5.

wiseman saith were in hell, *lassus sumus in via iniquitatis*: we were tyred & wearyed in our way of iniquity.

5. Wherefore among so many miseries should we not often crye *miserere*: haue mercy, in respecte of sinnes punishing themselves, & one another; by outward toyle, danger & losse; by inward feare, remorse, & vexation; by depriuing vs of Gods grace & leaving vs to our owne concupiscence: *miserere* for we are guilty & out of order, against God, against men, & against our owne conscience: *miserere* to bring backe our Will entering in darkenes; to cleare our Vnderstanding shadowed with blemishes; to repayre our giftes of grace decayed by frailties: *miserere* haue mercy, by reuiuing the feedes of vertue; & remoouing the hindrances & customes of Vice: *miserere* restoring vs to iustice, which we lost & forfeited; inclining & encreasing vs in holyness which we forsooke & diminished: and finally *miserere* preserving vs in substance of soule & body, from sufferance of payne, vnto fruition of glory; for in all these, viz: by corruption of nature, by deformity of soule, & by guyltines of punishment, we are all miserable: therefore in all these, o blessed Iesu, *miserere*, haue mercy.

OTHER WRETCHED EFFECTES OF
sinne are declared, out of the Scriptures, & Doctors, by
Which we are warned from them. Sect. 3.

S Alomon saith that sinne maketh peple to be miserable: and S. Augustin descyneth sinne to be Deedes, wordes, or desires, which be against the eternall lawe of God; which are made mortall sinne when we adde vnto any of these a full consent of our will with auersion or forsaking of God. Consider then, o my soule, in what estate thou arte, when thou abydest in sinne: If in our lorde be all happynes, and to be in fauour with him be our felicity, o how great wretchednes is it to forsake his loue & to fall into his hate! But Esay said, our sinnes deuide betwene him & vs; and both Salomon & Dauid affirme, that he hateth all who worke iniquity; wherefore. S. Chrysostome said: I iudge it to be harder & more intolerable then a thousand hell fyres to be hated of Christe, & to heare him say, I knowe you not; it were better to endure a thousand shunderboltes, then to see his face of mildenes to be turned from vs, or enraged against vs: for the eye which vseth to be fauorable, when it becometh fierce, is most terrible.

2. Alas, o lorde, we haue forsaken thy infinite goodnes & we haue loste thy inestimable fauour; wherefore to free vs from thy hate, & restore vs to thy happynes, *miserere* haue mercy. Haue mercy not only for the good which by sinne we doo loose, but also in respecte of the euill which for it we doo suffer; because many are the whippes of a sinner, for sinne the earth was cursed to bring forth the thornes, the woman cursed to beare children in payne, and man was cursed to eate his bread with labour. Vpon sinners our lorde rayneth snares, fire, brimstone, and the spirites of tempestes are in the portion of his cuppe; his very prayers are turned into sinne, and his table is a snare vnto him; all wickednes is as a sharpe two edged sworde.

3. But if we be neither moued with loue of goodnes, nor with feare of wrathe, I knowe not whither we be more miserable, who must suffer the punishment, or blockish who will not see to auoyde the fault; yet let vs consider the nature of sinne, which is contrary to our nature we were created, & doo desire to enioy liberty; but sinne maketh vs slaues, and the wiseman saith. Every sinner is bounde in the fetters of his owne sinnes. We naturally abhorre hell, the diuell, & death; but sinne caused the

Prover.
14.

Contra
Faustum

lib. 22. c.

27.

D. Staple

son. ma-

nual. pec-

casorum

oras. 1.

psal. 72.

Esay. 59.

Sapient.

14. &

psal. 5.

Prover.

15.

S. Chrys.

hom. 24.

in math.

psal. 31

Gen. 2.

psal. 10.

psal. 31.

psal. 108.

Eccle. 21.

Ioan. 8.

Prover. 1.

per. 3.

pa. 10

Meditat. 2.

The Contrition of a Protestant Preacher.

Seet. 3.

Homil. 28
in epist. ad
Roman.
In expo-
sit. in e-
pist.
ad Rom.
S. Chrys.
in serm. de
eleemofy-
na.
Sapiens.
16.
Tobie 12
Eccles. 30
Homil. in
psal. 33.
S. August.
lib. 8.
Confes.
cap. 5. &
medit. c. 4

very angells offending to be throwne downe from heaven, & to be reserved in the chay-
nes of hell: S. Augustin saith, that every sinner selles his soule to the diuel taking for
his price the sweetness of some temporall delight: nay S. Chrysostome calleth every sinner
a cōteyn willing diuell, & a self-willed madnes. And as for death, which we so much
feare, the scripture saith, that they which committe sinne doo kill theyr owne soules:
we knowe it were horrible, to murder our Father, but to murder thy selfe it is more
damnable: wherfore as the wiseman sayd, take mercy on thine owne soule pleasing God,
which then we doo, when penitently we say vnto him *miserere*, haue mercy.

4. What shoulde I say of sinne tormenting the conscience, offending the com-
munion of Sayntes; among men it is a discredite; among Christians it causeth exco-
munication: and S. Basil doth write, that as smoke driueth bees from their hives,
and lothsome smells driue pigeons from their houses, so from the custody of our
persons, if sauring sinnes driue away our holy Angells And is not every inordinate
minde a penalty to it selfe (as S. Augustin auoucheth) for couetousnes gripes, pride
swells, enuy consumes, concupiscence inflames, luxury stingeth, gluttony stin-
keth, drunkennes besotteth, slander scratcheth, ambition vndermineth it selfe, in-
iuries gette hatred, discorde teareth, anger burneth, lighte heades are neuer quiet,
idlenes is wearisome, lazynes combreth, hypocrysie deceiueh his owne hart, &
flattery giues himselfe the lyc in his owne throat. O miserable sinnes which make
men so wretched, which seldome come along without seauen worse diuells following
them, which make our present prayers (not purposing amendment) to be rejected;
which cause all our good deedes paste, not to be regarded; which are so hardly cured;
because they are not so easily (as we thinke) repented. In time therefore, o lord; with
the first worde of this psalme, against all these for-mētioned miseries, we humbly &
hartly, crye *miserere*, haue mercy.

OF THE NAME AND NATURE OF GOD:

who he his: what we are: and how unspeakably we are behol-
ding vnto his great goodnes.. Seet. 4.

Hugo Car-
dinal.
Innocent.
3. Domi-
nica 10.
103. Pen.

1. **O** God, who canst not be deceiued, for thou arte wisdome; nor corrupted,
for thou arte iustice; nor ouercome, for thou arte almighty; nor escap-
ped, for thou arte euery where present. O God, who by thy omnipotence as thou arte
able to punish the careles with terror, so thou arte able to cure the sorowfull
with fauor. O God whose property is to haue mercy, in whom there is no difference
betwene thy mercy & thy essence, and as the Church prayeth, who doost manifest
thy omnipotency in pity aboue all, and in showing mercy, *Miserere mei Deus*, O God
shew towards mee, thy omnipotent mercy. O God whose name is shorte, but thy
majesty is great; not like men who haue an ell of great names, & not an inche of
good nature, or a wayne preface of Titles longer then the whole booke of their
true vertues: But thy excellent goodnes is vnspeakable, O God, and we name thee to
signifie whom we meane in our shallow capacity, not to expresse what thou arte
in thy infinite majesty. Wherfore though I be miserable, yet thou arte power-
full & pitifull to relieue me, for thou arte God; and, though I be wicked, yet thou
art infinitely gracious, & abundantly mercifull to forgiue me.

Psal 131.
S. Bernard

2. *Miserere mei*, haue mercy on mee; not haue mercy on Dauid, as in another psalme
O Lord remember Dauid: nor dare I say, haue mercy on thy seruante; for I haue bro-
ken thy commandements: nor haue mercy on the king; for as my name and person is
now

now odious; so to mention my dignity were to aggravate my offence. O foule sinne which makes me ashamed of mine owne name: yet I will pointe to my wretched substance, though I dare not declare my guilty person; for the respecte of the party doth often much encrease the offence. Haue mercy on mee: I acknowledge my faulte, I denye it not with Cayn, I caste it not vpon another as Eue, I excuse it not as Saul, nor with Iudas, do I confesse and yet despayre; but as I condemne my selfe for my finnes, so I trust in thy goodnes for thy mercy: *miserere mei*: haue mercy on mee: On mee, who ioyned and coupled so many finnes in one fardell about fullfilling my desire and pleasure: On mee, who consented to the motions of luste, who corrupted messengers to further it, who abused another mans wife to fullfill it, who deuised practises to conceale it, and would haue had my bastarde misbegotten, to be reputed as another mans heyre legitimate. On mee, who added murder to adultery; who repayed iniuries for requital of seruice. On mee, who thus wronged a man altogether innocent, & with him procured diuerse others to be slayne who were allso harmeles: On mee, who caused him by fraude to cary letters like *Bellerophon* contriuing the manner of his owne death: On mee, who receiued the tydings of his murder with gladnes, and presently with delight maryed his widowe: On mee, who long lay sleeping in these finnes without remorse, and if I had not bene rebuked by thy prophet, peradventure of my selfe I had neuer repented: On mee, whom thou diddest deliuer from the malice of Saul, and yet I my selfe wroughte mischeife against *Vrias*: On mee, who was aduanced from a shepheard to a kinge, yet towardes mee *Nabal* was not so vnthankfull; as by this offence I haue bene against thee ingratefull. Finally thou werte wonte to powre thy spirite of prophecy on mee, in which I vsed to sing psalmes vnro thee; but beholde I haue expelled thy spirite, which was my trusty comfortor, and I haue enterteyned the spirite of luste, a trecherous stranger: I haue changed the ioye of the spirite into the delighte of the flesh: I haue forsaken my psalmes and prayers of deuotion: I haue lctse my goodworkes and carefull exercise of religion: O haue mercy On mee, who began with much seruor to sequester all my thoughtes from the worlde like a religious man; but since I haue giuen place to some coldenes of desires, and bene content to passe along like another worldly man. On mee therefore, O God, *miserere mei*, haue mercy on mee.

3. According to thy great mercy, & according to the multitude of thy miserationes. Thou O God diddest so loue the worlde that thou gaucst thy only sonne being God equall vnto thy selfe to take our flesh and to taste of our misery, for the redemption of vs men. O great mercy! O multitude of miserationes! we of our selues are thy desperate enemyes, yet as S. Peter said. According to thy great mercy thou hast regenerated vs vnto the hope through the Chrifte of an inherisance incorruptible. In thee therefore O blessed Iesus is conteyned this great mercy; by thee we receiue this multitude of miserationes: It were not so much for a man to abase himselfe to become a toade, as it was for thee, being God, to become man: this was great mercy; but it was a multitude of miserationes to endure our miseryes, to suffer tormentes, and to vndergoe death for distressed enemyes: herein faith S. Paul, God doth commend his charity vnto vs, seeing when we were yet sinners Chrifte dyed for vs.

4. It is mercy to giue vs food, & rayment: it is more mercy to continue vs life: it was yet more to create vs, being nothing: and it was greater mercy to afforde vs the vse of all his creatures both in necessity, for which we owe him thanks, and in delight, which requireth prayse. Before we were, we merited nothing; but if now God still shew mercy, after we haue shewed our selues vnthankfull to such a Lord is

Hugo Cardinal.

Innocent

Pet. Pereg.

Cassiodor.

vnto Gene.

brardus.

1. Petr. 1.

Rom. 5.

not this great mercy? to giue his soone to redeeme a rebellious seruant; nay to redeeme his enemye out of bondage, is it not a multitude of miseration? To see water run downe the hill it is no maruill; nor being powred on euery playne ground, to see it run on euery side euery way; but it were a wonder to see a river run vp a monteyn. So, to giue rewarde vnto deserte it is our Lordes naturall iustice: to bestowe benefites on them who haue neither done good nor hurte, it is his euersflowing goodnes: but to doo so well vnto vs, who haue demerited so ill against him, what can I call it but his miraculous *great mercy*; nay, that is not enoughe; it hath in it an infinite multitude of miseration. It was admirable humility for God to become man: it was patience without a paterne, being man, to suffer so much of men for men: but to performe all this for men, who worse then beastes, were become his reuoluted enemies, this was *great mercie*, in this was multitude of miseration.

5. It is *mercie* to forgiue our offences: they are miserationes to releiue our necessities. both *great* and with multitudes, in all kind of continued and discreet quantites: vnmeasurable *mercy*; because so great: and innumerable miserationes, because so many. And not alone, feuerally, a magnitude of *great mercie*, and a multitude of many miserationes, but also intermixt, great multitudes of many *mercy*es, and many magnitudes of great miserationes.

SVNDRY EXCELLENT OBSERVATIONS.

of S. Bernarde, applyed to this meditation of our Lordes great *mercy*es, and multitude of miserationes. Sect. 4.

Serm. de
triplici
misericor.
Et 4. mi-
serat. Et
Serm. de
seps. mis-
ericor. Et
earu frag-
mentiis.

SAYnt Bernard in seuerall places describeth the greatnes & multitude of these *mercy*es and miserationes. As there be sinnes, so there be *mercy*es, some small, some great, and some in a meane betwene both. The firste *mercy* expecteth a sinner, not punishing presently: the second giueth a penitent harte, which freeth vs from smaller sinnes paste, & by our daily compunction deliuereth vs from present veniall transgression. But thirdly, for great crimes paste we haue neede of great contrition, and against mortall sinnes which may followe, we haue neede of great caution: these are harde matters; wherfore this thirde great *mercy* is necessary for all great sinners, to lament fautes passed, & to preuent followable offences.

2. The multitude of his miserationes are: 1. somtimes in bitterness of any sorte of greife; which withdraweth our minde from our vsuall delightes of ordinary sinne. 2. somtimes, by removing the occasions of our wonted sinnes. 3. sometime by giuing vs grace of resistance, that though we be tempted, yet we withstand our motions vs grace of resistance, that though we be tempted, yet we withstand our motions. 4. somtimes, not so much taking away the outward occasions, as altogether healing our inwarde affection; and herin consisted the absolute perfection of our blessed Lady and S. Ihon Baptiste, preserued from all sinne; and in one particuler, S. Thomas of Aquine had his loynes so girded by an Angell, that there neuer after came into his desire any fleshly thought: and so somtimes some other haue one or other affection so mortified, by meanes of Gods especiall grace, that not only they doo not followe them, no nor so much as any wit feel them.

Pet. Riba,
de uera in-
eius uita.

3. O blessed Iesus in the goodnes of thy *great mercy* thou hast preserued me from many sinnes, into which of my selfe I woulde haue fallen: o continue the multitude of thy miserationes, sending any greife of harte which may holde me from any delighte of

of sinne. O take away occasions of sinnes; giue me power to resist tentations; or so heale my affections, that neither in euill they doo moleste me, nor in good become weary; cyther driue away my buffeter, or giue me thy sufficient grace to be a conqueror. O gracious God, in thy *great mercy* thou diddest a long time expect my repentance: o continue the *multitude of thy miserasions*; in thy long sufferance to permitte me time and grace of satisfaction and amendement. O holy Iesu in thy *great mercy* thou diddest touche my harte with some sorowe for my great sinne; O continue the *multitude of thy miserasions* against all my faultes, to shew me their lothsomnes as soares; to make me some what feeble their smarte, as woundes; and both to desire & to obteyne hope that they shall be cured.

4. O swete Iesu in thy *great mercy* thou hast giuen me strength to arise from sinne and error; to come vnto thy truthe and Catholique Churche, and hitherto to continue in thy seruice, *quia facis magna qui potens es*: thou hast done *great things for me* who *arte mighty*, and abounding in *great mercy*: o continue the *multitude of thy miserasions* against the multitude of myne enemyes which daily seeke my downefall and destruction. 1. against myne owne flesh, from whom I can neither flye, nor put him to flyghte; neither may I kill this foe, but rather norishe him to liue, thoughte not to reigne nor to rule in me. 2. against this alluring worlde, flattering with pleasures, entising with honors, and deceiuing with riches. Our flesh is an enemye within vs; the worlde is an enemye round about vs: these twoo are to many: but alas, I see a vehement winde blustering from the northe: o lorde helpe me in thy *multitude of miserasions*, or I shall perish in the great danger of this storme: beholde, it is Satan, the hammer of the worlde, a serpent more subtile then all beastes, a dragon more cruell & insatiable then any monster; he is an enemy whom we cannot easily discern, how then shall wee certainly avoyde him? his arrowes are shotte closely, and his snares hidde secretly, how shall we escape them? sometime he assailes openly with violence, sometime priuily with fraudes, allwayes cruelly with malice: of our selues we are not able to resist him, much lesse to ouercome; but thanks be to God who giueth vs victory, through Christe our lorde, *faciens potentiam in brachio suo*, strengthening vs with power in his arme.

5. O bountifull God, in thy *great mercy* thou hast enabled vs to performe good workes which may merite heauen: o continue the *multitude of thy miserasions*, enduing me with grace, still to abhorre the wickednes of my sinne which is paste, to despise the present vanity of this worlde, and earnestly to desire the future happynes of heauen: O comfortable Iesu in thy *great mercy* thou hast quieted my harte with a good hope of eternall life; o continue the *multitude of thy miserasions*, that neither the scarfity of my owne merites, nor the vnworthynes of my selfe, nor the estimation of heauens inestimable valew, may caste me downe from the heighte of my hope; because it is hubly and firmly rooted in the charity of thy adoption, in the verity of thy promise, and in the ability of thy performance. I knowe in whom I have beleueed; and I am sure, that in his exceeding great charity there shalbe no defecte, and as he did promise it in his *great mercy*, so in the *multitude of his miserasions* he will performe it. O God, we haue neede of thy great mercy to supply the defectes of our great necessities; and we desire the multitude of thy miserasions for our defence against the multitudes of our mighty enemyes; and therefore I will euer repeate this effectuall prayer. *Haue mercy on mee O God, according to thy great mercy, & according to the multitude of thy miserasions.*

WHAT MERCY IS, AND OF THE EFFECTS. Also how sinnes are blotted out by multitudes. Sect. 3.

Recinit. Dei. l. 9. **M**ercy in latin is called *misericordia*, which according to S. Augustin is a compassion in our harte of another creatures misery; & so it is, *misericordia, quasi miserans Cor*. Sometime it is a foolish womanish pity, & then it is only a passion in the sensitive parte; but being grounded on reason, it is a vertue in the will in which laste sorte it is in God; but no way as a passion. And it is in him as in a Superior to an inferior; either as *munificence* to releue our wantes; or as *clemencie* to forgiue our faultes: not as among men by affection feeling our freindes misery, as if it were our owne, for how can any misery touch him who is all happy? hauing all which he willeth, & willes nothing which is euill. Nor can he haue any feeling of our misery by occasion of feare, as olde men, & wise men, who consider the dangers & incertainties of all euentes: nor as timorous & feeble minded people, who doubt in pusillanimity least vpon any occasion they shoulde fall into like misery: no such mercy is in our Lorde, vpon any of these considerations; for he is neither subiect to humane affection, nor to feare, nor any way in hazarde of changeable infelicity.

In orat. inter psal. gradual. pro defunctis.

2. And among men though charity be the greatest of all vertues, because it vnites & ioynes vs as inferiours to God our beste & highest Superior; yet in God who is aboue all creatures, vpon which he powreth out all the godnes they haue, & receiues nothing from any other to himselfe, in him *mercy* is the greatest of all vertues; & to him therefore the Church saith it is *proper*, more then to any; & herein his omnipotency most to be manifested. For though the vertues & attributes of God be in himselfe equall, yet in their effectes & operations towards his creatures, one may appeare more or lesse then another: & so here S. Augustin saith, that *mercy & miserationes* be all one: & S. Bernarde calls *miserations*, the daughters of mercy; which are diuerse in sundry streames, & yet all one water of the same founteyne, as in a garden-water pott, the water within is all one in substance with those many spinning streames yssuing out of those seuerall holes.

Non da. tur vacuū Psal. 32.

3. Aristotle said, that no place of the worlde is altogether empty, eyther of ayre, or some what else; yet he could not tell wherof it was full, so well as Dauid, who said *All the worlde is full of the mercy of our Lord*. Another philosopher being asked what was greatest of all? answered *locus*, place is greatest: for place which conteyneth all, is greater then those thinges which are conteyned; but Dauid would haue said, it is our Lordes *mercy*, which is *aboue all his workes*: & so all places giues place as inferior to his mercy, & takes place within it, as lesse then his mercy. In heauen his mercye shynes in glory: on earthe he raynes mercy both on the iuste & iniuste: his mercy is in purgatory where fowles are purified & prepared for heauen: yea, euen in hell there is some parte of his mercy; for as he rewardes his Angells & Sayntes, much aboue their merites, so punisheth the diuells, & the damned, both lesse then their demerites, and not so much as he is able.

4. These are thy mercyes, O God, which none can deny: but we humbly desire releife & pardon according to thy *great mercy*, & so blotte out our iniquity in the *multitude of thy miserationes*: thy *justice*, O lord, reacheth vnto the heighte of mounteynes; thy *wrathe* vnto the clowdes; thy *great mercye* to the heauens; and the *multitude of thy*

thy miseration is aboue all thy workes. O let vs taste of these mercyes, sent downe from thee to vs, and deriued by vs to others, that we may learne to be mercifull as thou arte mercifull. And so in thy day of iustice & iudgment, if we haue bene mercifull we shall obteyne mercy; when it shall not be so much recounted that Abel was mured for his good sacrifice; that Noah tooke care to saue the olde world; that Abraham was faithfull; that Moses deliuered the lawe; that Elias went vp to heauē in a charyot; that S. Peter was crucified with his head downeward; that S. Paul was beheaded; that S. Laurence was broyled; or S. Edmonde our English king a martyr shotte full of arrowes; as it shall be there demaied what workes of mercy euery one hath performed; especially in feeding the hungry, clothing the naked, or visiting the sicke & imprisoned. O teach vs to be mercifull in such smal matters, that we may find great mercy, at thy handes, and in euery one of thy fingers multitude of miseration. Great mercy, O God, because thou arte great, and it fittes thee not to giue little: great mercy, because our necessitys haue neede of great supplies: our offences are great; & our punishments deserue to be great; therefore what can we aske lesse then great mercy?

Chrysol.
in serm.
iudicij.

Hugo Car-
dinal.

Theophil.
Innocent.
3.
Esay. 43.
Ierem. 17.

Colos. 2.
Psal. 68.

4. And according to the multitude of thy miserationes blotte out my iniquity: O thou who doost forgiue very often, euen seauenty times seuen times: we are many offenders, and are guilty of exceeding many sinnes, in many thinges offending all, & euery day, & many times a day; o show the multitude of thy miserationes, vpon such multitudes of offences, of times, & of persons; pardoning so many sinners, for so many crimes, & so many times repeated. O blotte them out, as thou hast said by the Prophet Esay, that thou arte he who blotteth out our iniquities for thine owne sake. And Ieremy saith, our sinnes are grauen in a harde Adamante stone with an yron pen: who can blotte out such a recorde? euen thou only, o mighty redeemer, who by thy handes nayed to the crosse wert blotting out all handewrytinges against vs: O raze and blotte out, we entreate thee, all the sinnes & accusations which Satan writes against vs: O blotte them out, not to be read; and scrape them out as, blottes, not to be seene; for otherwise they will blotte our names out of the booke of the liuing. Delo, put out, or take away from thy sight, or vewe, all spottes from our soule, all memory from thy booke, all byting wormes from our conscience, all sinnefull appetites from our affections, & all vnlawfull consent from our desires. O blotte out all malice, or frailty, from our will; and out of our vnderstanding all error & blindnes. In the vertue of thy precious blood; and by the sacramēt of extreme Vnctiō we beseech thee, blotte out at our death all the sinnefull delightes of our eyes, all the follies of our eares, all vanities of our smelling, all the iniquities of our tōgue, all the voluptuousnes of our rouche, or of our taste, all vnscrutable or secret sinne of our hartes, all the idlenes or wickednes of our handes, all the forwardnes of our feete to committe euill, & all the slackenes or crookednes of our wayes vnto good. O Iesu helpe vs by wypping out our blottes now to cleāse our soules, & euer by great mercy to forgiue our sinnes.

OF THE GREAT CARE VVE MVST VSE

to purge all sinne: and that we our selues must doo herein some diligence, not standing idle to leaue all vnto Christe. Sect. 6.

3.
VV As he yet more from mine iniquity! & cleanse me from my sinne. O lord I haue so much offended, that me thinkes I cannot well enoughe expresse my guiltynes, nor enoughe begge remedye, nor can I tell when I haue enoughe repented.

Amplius.

- Innoc. 3. *Amplius laua me, wash me yet more*, both from the filthynes, and also the stinkyness of all wickednes: *wash me*, from iniquity which is filthy; and *cleansse me* from sinne which stinketh: from *sinne* against God, & from *iniquity* cyther against my neighbor or against my selfe, *yet more*, both from the heynousnes of that which is paste, that I be perfectly cured; and least I should fall agayne, from the dangerousnes of that which may come. Let not the prophet complayne against me, saying, *O how vile arte thou become iserasing thy wayes!* all sinne in my soule is like lothsome stinking durte on my innermost or fayrest garment, or like deadly poyson in my vsuall drinking cuppe: It is not enoughe with one water to take away the moste or the worste, but rynse, & rubbe, & washe the cuppe agayne & agayne, with nettles, with salte, with ashes; water after water; let vs be sure there be neither fauour nor danger of poyson lesse behinde. It is true that in our contrition & Gods absolution, all the guilt of all sinne is totally forgiuen, yet our healed conscience which was wounded; as a burnte childe is afraide of any fire: as hauing weake stomackes, if we spy the least remaynder of our former filthynes, or taste the smallest fauour of our wonted poyson; O let vs crye (not for distruste, but for better security) *amplius laua me, washe me yet more.*
2. Also, when we doo bewaile any greater crime, let vs withall wash the spotres of any lesser faultes: *yet more*, euen our smallest offences, which being many amounte vnto much: *yet more*, not only from all the guilt and eternall punishment, but also from purgatory or any payne temporall, *yet more*, both inwardly from sinfull thoughtes as well as outwardly from bad wordes or deedes, *yet more* then others, for I haue offended more then others, *yet more*, not only by these cerimoniall figures, and externall signes, but also by the true precious blood of our perfect redeemer.
3. I haue sinned against God, against men, against my selfe, & against other creatures; therefore O lord, *miserere, dele, laua, munda; haue mercy* on faultes against thee, blotte out accusatiōs of men, *wash away* the spottes of mine owne soule, and *cleansse* my abuses & corruptions of thy creatures, *O washe my soule*, which thou diddest make pure in my creation; *O cleansse my body*, which thou diddest sanctifye by thy incarnation; *O blotte out my faultes* against the lawe which condemneth; *haue mercy* according to thy grace giuen by the gospell which acquitteth. And all these, *yet more*, as very filthy clothes must be boyled & bucked in sharpe lee, washed, rubbed, wringed, beaten, shaken, & bleached: for as Seneca said, they who are accustomed to sinne *non tantum inquinari, sed infecti sunt*, they are not only defiled but infected, which is more hardly cleansed.
4. There is 1. a washing of Baptisme. 2. of repentance. 3. of martyrdome: of the firste, Zachary prophesied, *there shalbe a founte eyn open to the house of Dauid, and to the inhabitantes of Ierusalem for the washing of a sinner*: sinne this water of Baptisme I haue bene abhominably polluted, *O wash me yet more*, in the second water of repentance, which is Naamans Iordan, interpreted a descending, or a riuer of iudgement, signifying our humility or iudgement of our selues. Or if it be thy blessed will, O God, washe me in the thirde water, *yet more* by martyrdome, that I may be somewhat like those in the Apocalyps who *washed their foles in the blood of the lambe.*
5. And though we doo somewhat towards these purifications, *yet more* must be done by our lorde Iesus: the beginnunge, proceeding, & finishing, must be his grace working & our will consenting: our obedient diligence must be answerable to his calling & guiding inspirations: the inwarde spirite & grace is his, the outwarde labour must be ours.ouer & besides all which we can doo, *yet more*, he must wash vs; other wise as Jeremy said, *If thou wash thee with Niser, and multiply vnto thy selfe the herbe*

herbe Borish yet thou art defiled in thy iniquity before me: the Septuagint call it the *herbe Toan* which S. Ierome saith is the Fuller's herbe, and the Chaldey paraphrase interprets it *Soape*: so that though we washe with water; yet more our lord must cleanse vs with his soape. All our owne *Niser* and *Borish*, our penances voluntary, or our vnvoluntary afflictions, are to small purpose of themselves alone, yet more o lord giue them vertue and accept them in the merites and passion of our Sauour, without whom all our actions are nothing worthe vnto saluation.

6. And yet we may not be idle christians, laying all vpon the shoulders of Christe; for though he be able yet he will not beare all: such be all carnall libertines, Calvinistes, & such others, who will no fasting dayes; no whipping of themselves; no hayre clothes; no harde beddes; no pilgrimages; no stricts exercise of religion; no corporal penances, whiles they be in healtie, though they be able to endure them without hurte (for in case of apparent or very probable damage to our necessary healtie, they are rather forbidden then impoled) But these without sicknes or other cause will neither faste, nor absteine from flesh, no nor in lent, nor scarce vpon Good fridaye; they will performe no strict obedience to the publique orders & decrees of the Churche, but when & how it please themselves: and this they call their christian liberty: wherein not withstanding Christe praictised the contrary: in all things he obeyed the lawe, though he were not bound: these are bound, & yet will not obey. He himselfe hath commanded that whosoever obeyeth not the churche should be accounted as a heathen: and did he himselfe liue in any such liberty: his whole life was rather full of bodily labor & wante, in fasting, watching, & prayers, in many greifes, tormentes, & much vnrest. O holy Iesu we must come after thee in some such sorte, if we will come vnto thee as we oughte: we truste not in our bodily works alone without thee; but we worke them in thy loue after thy exâple: to suffer with thee, that we may be glorified with thee. We confesse, and reioyce, because thy merites are alone all sufficient; but we know that thou wilt not haue vs partakers of those merites by such liberty, but by obedient labor. Is the disciple more at liberty then the maister? he wroughte for vs till he sweat dropes of water & bloud; shall we stand idle or at liberty to doo nothing but beleuee? yes, we will beleuee; for that is our foundation: & yet more we will worke, & be obedient to his churche in euery religious action. For of this he hath said, he that heareth you heareth me, & he that despiseth you despiseth me.

WE MVST DAILY PROCEDE IN ZEALE
against all sinne: and in particular against the sensualities
of the fleshe. Sect. 7.

1. **M**Any men when they are sicke and growe neare to their death, doo begin to eate greedily: so shoulde a good christian more hunger for righteousness when his death is more neare, and in his spirituall hunger and deuotion pray and desire *Amplius, yet more.* Or as he that hath bene sicke, and beginnes to amend, if he be perfectly cured, he will bee exceeding hungry: otherwise, it is a signe that all bad humors are not expelled or digested. So if we waxe negligent in our reasonable penances or spirituall exercises, we haue cause to feare that all sinne is not well purged, or mortified: wherefore in any such queazynes, or lazynes, let vs returne to say with David *Amplius, yet more:* O lord, let me hunger after iustice yet more; for my last howte now approacheth nearer then when firste I did beleuee; and alio that I may redeeme the time and so recover strength, *Amplius Iuda me, Purge me yet more.*

2. In periculus this faulte of the fleshe, against which David prayeth is peculiarly called a fyre, and filthyness: and therefore aboue all other vices it is most proper to praye for more water. Yet more water of contrition against this filthy sinne, to washe it more: and more water of mortification against this burning sinne, to quenche it more. Yet more, o lord, enable vs in our bodies to extinguish these coales, and yet more in our hartes to purifie this filthe: for if we doo but thinke of it with delighte, we begin to burne; and if we doo consent to such a thoughte, yet it is so filthy that we are ashamed to publish or to speake it, vlesse we be past shame. Achilles being washed ouer all his body, excepte only the plantes of his feete, would not be wounded wherloeuer he had bene washed; and yet at lasse (he kneeling) a poisoned arrowe was shotte into his foote, and so killed. So not only the principall partes of our body, but *amplius laua me, yet more*, lord, washe euen the soles of our feete, as well as our heade, our handes, our eyes, our eares, all our senses, and all our facultyes of soule and body: for if we leaue any parte vnwashed, there the diuell will wathe to haue vs wounded. Especially let vs be ware of this poisoned arrowe of luste; which is purposely called *uncleannes*, because there is no filthynes of sinne like the lothesomnes of luste, which cleaues to such a carnall soule, as the poxe to the bones; and he that hath bene once so filthy, will hardly cease to be still more filthy. Wherfore on the contrary, if we become once cleane *Amplius laua me*, let vs be yet more cleane: and as the swanne, after those actions, will not eate till he get into the water to bathe him, nor the lyonesse returne to her companion vntill she be all washed, after copulation with the parde: so much more haste and care shoulde we haue to be cleansed from this filthy vice; and not be content with a little water, but euer labour and praye to be washed yet more.

Pli. l. 8.
cap. 16.

MEDITATION III.

Quoniam iniquitatem meam ego cognosco, & peccatum meum contra me est semper. Tibi soli peccaui, & malum coram te feci, vt iustificeris in sermonibus tuis, & vincas cum iudicaris.

For I knowe mine owne iniquity, & my sinne is alwayes against me. Vnto thee alone I haue sinned, & haue committed euill before thee, that thou maiest be iustified in thy wordes, and maiest overcome when thou arte iudged.

HOW WE MVST MARKE, ABHORRE,
and beware sinne, as a trecherous and a dangerous
enemye. Sect. I.

1. IF the black More looke vpon himselfe, he cannot chuse but say that he is blacke: and if we looke vpon our owne soules, will not our conscience conuince vs that we are lothesome? viles as the Mores doo painte their Angells foule and blacke like themselves, & the diuels fayre and white like christians; so we will peruerter the true opinion of vertue calling it vice, and falsely esteeme foule vice to be fayre vertue. Or if we doo confesse sinne to be sinne, yet it is not enoughe to acknowledge our sinne to be foule and filthy, but

Meditat. 3.

Converted to be a Catholique Scholler.

Seet. 1. pag. 19

but allso we must marke how he standes against vs like an enemy: as Dauid here saith he knowes him; and obserues that he alwayes standes against him.

2. *Ego cognosco x I knowe my sinne.* And sinne is knowne by sundry tokens. 1. as a whore, eyther by an impudent face: or by her wanton eyes: or by fylching and concuetsous handes: or by affected flattering speeche, for some one or other of these markes Solomon hath set downe whorby to knowe a bad woman. And such is all sinne, which entreth eyther with flattering promises of pleasure, profite, or honor: or else with a bolde forehead passeth all shame: or neglecting all thinges else doth cheifly seeke delights: or despising other men doth most aduance his owne propertyes: and doth neuer say le to robbe or begge from thy soule some jewell or other ornament of grace; yea, to steale thy soule it selfe from God, and all goodnee. 2. Or sinne is knowne like a monstar, which maruells not at it selfe, whiles all others stand wondering at his deformity. 3. or it is knowne like a twoo hande sworde by his sharpe edges & long blade: for all mortall sinne doth euer separate by Gods excommunication, which kills a farre of with a long reache, and deuides a sunder entire bodyes, and curtes off whole lymmes at one blowe. 4. And laste of all, if sinne be not discouered by any of these, yet *fley from him as from the face of a serpent* whose stinge hath once put vs to a long time of great payne. and if a man were freed from such payne & danger, were it not good to take marke & care how to knowe his like, least agayne we should suffer the like? and therefore it were conuenient to set vp his perfecte figure in the place of our vsuall abode ouer against our eye, for an remembrance of our pasted tormentes, & for a warning of our future perill.

3. Thus, O my soule, let vs alwayes place the remembrance of sinne, *before vs, or against vs*, In the day let vs thinke of him, & dreame of him in the night, as *alwayes against vs*, that so me may knowe him to beware of him & euer to kepe him from vs. Thus if we knowe sinne, our lorde will not knowe him, and if we set him *against vs*, to mooue our selucs to voluntary penance, our lorde will spare vs from greater vengeance: for as vnto a Physitian if we would be cured, we offer him his hyre; so vnto God, saith S. Augustin, we must offer him sacrifice of some satisfactions; if by our Lord Iesus we will obteyne full remission, we call vpon God, but consider, saith S. Augustin, that we call vpon one who is iuste, & who hates all sinne: call vpon his mercy, but not to neglect his iustice. His mercy pardons an offendor eternally, but his iustice will temporally punish the offence: and therefore as we beseech him to remitte the guilt, because we knowe & acknowledge it; so because we doo voluntarily set some temporall punishment *against vs*, therefore o lord doo not thou allso punish vs temporally.

4. And if we doo thus, we shall haue his iustice satisfied, & double mercy obteyned: one mercy changeth eternall payne into temporall; and againe temporall punishment, of many yeares paraduenture & much smarte, is changed by his second mercy into some shorte & easy penance iustly imposed, or voluntarity assumed: or into some deuout lubiley, or other religious indulgence; which are all grounded on the merites of our Sauour; but that these may be applied, we proforme our diligence *to knowe our iniquity* in the contrition of our harte, & to haue, our sinne *alwayes against vs*, in some mortification of our bodye.

5. They must be alwayes ouer against vs or *before vs*: not behinde our backes: for when our sinnes be as forgotten at our backes, then they haue aduantage to murder vs sodenly, or to make vs yeild fearfully: but if we turne face vpon them or put them *before vs*, we doo so much sooner destroye them, or put them to flight. Someti-

*Cassiod.
Hugo
Cardinal
Psom. 5.
6. 6.
7. 6.
Eccle. 28.*

Num. 13.

*Eccle. 21.
S. Aug.
Theod.*

S. Aug.

S. Bonavent.

Psal. 37.

Gen. 4.

Psal. 18.

Psal. 128.

Psal. 21.

Psal. 48.

Psal. 70.

Eccl. 81.

Iob. 16.

Psal. 21.

Eccl. 87.

me, Olorde, sinne is about vs in power & multitudes, as else where Dauid saith, *my sinnes are gone ouer my head*. 2. sometime they are *vnder vs* by repentance & mortification, as it is said to Cayn, his appetite shoulde be vnder him. 3. sometime they are hidden *within vs* by hipocrisie, wherefore we praye to be cleansed from our hidden sinnes. 4. sometime they are *before vs*, to be chastized; as in this texte. 5. sometime they are neglected *behind vs*, and then as in another psalme it is said, they raise large buyldinges vpon our backs. 6. sometime they are at our *righte hande*, when we sinne mortally with a highe hand, and then Dauid especially desireth to haue his soule deliuered *out of the hande of a dogge*, and in another place, *out of the hande of bell*. 7. sometime they are at our *lesse hande* when we sinne of infirmity; and so al so he diuerse times prayeth to be freed from the *hande of a sinner*. 8. sometime sinne is *round about vs* to accuse or to affrighte vs, so Iob said that he was compassed about with speares; & Dauid complaynes that they come about him as bulls of Basan, and as many water floudes. O blessed Iesu succor vs in the midst of these floudes: defend vs against these speares: o free vs from sinne of all handes; on the righte hande, or the lesse, deadly or veniall breake downe their heauy boystrous building on our backs, whiles we forget or neglecte them: o drawe out into our view the secret or hipocriticall sinnes of our harte: and if they haue by custome or by number gorte ouer our heads in tyranicall dominion, o bring them downe vnder our feete by thy grace of contrite mortification: or howsoever in any sorte they doo practise against vs; let vs beware their danger by keeping them *alwayes before vs*.

THAT EVERY ONE MUST ACKNOWLEDGE
his owne faulces, and laying his hande vpon his owne harte,
rather accuse himselfe, then censure any other. Sect. 2.

1. **A**ND obserue that we must be carefull to knowe and to keepe in our sight, as Dauid here saith, *iniquitatem meam, & peccatum meum, my iniquitie, and sinne which is mine*: not other mens faulces. As Dauid firste gaue sharpe sentence against the riche man, which had taken the poore mans only sheepe, not imagining he spake against himselfe: for in another mans person we consider the offence more duely in his owne nature, not so much dazeled with affection & partiality, as when it concerns our selues: whereas it were a safer course, in seeing other mens badnes, to judge or feare our selues worse; and in our owne goodnes, to esteeme other men better. Thus, let vs set against our view those which be our owne sinnes, that as Nathan enforced Dauid to vse his owne tongue for the knife wherewith to launce and open his owne soare, so we may by viewing our owne sinnes, not so much looke to take out a moate of our brothers eye, as to remedye the beame which we haue in our owne. Like wise phyisitians firste haue a care to cure our selues; for as the wise man said, *the foote of a foole doth easilie enter into the house of his neighbor: and a foole standes prying by the window into the house, but a man prudent will stande at the dore without*. O how few such prudent men! we are allmoste all prying fooler, marking others, and not obseruing our selues. Like some soldyers who being an hundred of their owne nation, and but ten strangers, if any faulce or losse happen, they say presently it was the strangers defaulte, not one of vs were to blame; but if any excellent exploit be performed, where there were a thousand strangers and scarce one hundred of them yet

Eccles. 31

yet there they alone did moſte, all the ſtrangers did nothing ſo much: So in matters of vice & vertue, we will diminſhe others due prayſe to extoll our ſelues, at leaſt ſecretly in our owne opinion: or in the middleſt of offences we will ſcarſe acknowledge one faulte to be altogether our owne: or if we doo; it ſhall be but in ſome ſmall matter, or ſome generall faſhion: yea, ſometime ſaying in generall that we are ſinners to ſeme thereby ſo much more holy; wherein as pride of humility or humble pride is moſt dangerous, ſo this ſeeming ſanctity by a feyned ſelfe accuſation, is moſte odious.

2. Of S. Iohn Baptiſte, twice it is ſayd, that *he confeſſed & denyed not*, when the phariſeys would needs haue preſſed him to ſay of himſelfe that he was the Meſſias: *he confeſſed* himſelfe vnworthy that eſtimation, and *denyed not* to Chriſte his due honor. But we contrarily detracte from others, and attribute to our ſelues; whereas we ſhoulde *not deny* worthynes to others, and *confeſſe* vnworthynes in our ſelues. Eyther to be ſilent of our good dedes; or at leaſt neuer to ſpeake of them for our owne prayſe, but only to glorifye God or to edifye our neighbor by them: euermore to heare of our owne faultes & imperfections patiently, acknowledge them (where juſt occaſion is) vnfeignedly, or in ſerious humility to thinke of them with greiſe, as alwayes ſet *againſt* us with our marke vpon their foreheades that as ſoone as we ſee them, we may ſorrowfully (and willingly, though ſecretly) acknowledge that pride is *mine*, that dullnes in deuotion is *mine*, ſuch couctouſnes is *mine*, ſuch vaynglory is *mine*, ſuch pelting anger is *mine*, ſuch friuolous contention is *mine*, ſuch paltry lyes are *mine*, ſuch waſpiſh impatience is *mine*, ſuch is my diſtraction in prayer, my lazynes or ſleepynges is ſuch, my property it is to deale timorouſly or not hartily, my ſelfeloue it is to eſteeme too well of my ſelfe; too much delighte in meate & drinke is *mine*, to many carnall thoughtes are *mine*; *mine* are idle imaginations & fooliſh conceiptes, my faulte it is to lay blame on others & excuſe *mine*; all the good, o lorde, which I haue, or doo, it is thine; and *mine* are innumerable & vnuerſhable cuills.

3. Goodnes is thine, by identity, by creation, by communication, or by complete action; but is *mine* only by participation, eyther infused, or applyed, or exerciſed. S. Bonauent. Alſo by priuate myſtery. S. Iohns Baptiſme was called his: by peculiar promiſe, o lorde, thou arte called the God of Abraham, & ſo likewiſe arte our God: iuſtice is only thine, as the giuer, yet as receiuers it is likewiſe ours: grace is thine as the owner, and ours as the farmers: the heauens and all creatures are thine as the Author, & ours as poſſeſſors: Only of euill and ſinne, every one may iuſtly ſay, it is *mine*, as poſſeſſor and author; *it is mine* as farmer and owner; *it is mine* as receiuer and giuer; *it is mine* by open bargayne, & by ſecret conueyance *it is mine*: *it is mine* by praſtiſe; by application; by coniunction; by participation; by infection; by defection; by cuſtomes; by counſell; by commaunde; by conſent; by prouoking; by praying; by not diſcouering; not hindring; not puniſhing; or by not reprehending when I mighte and oughte: By all, or by ſome of theſe titles & propertyes euery one muſt *knowe* his owne faulte & ſet the *againſt* himſelfe ſaying: *it is mine*.

4. In a common aſſembly of a city, ſaid Socrates, if the cryer ſhoulde: will all the *Stobaeus* merchantes to ſtande vp; ſo they would, and no other: if all the goldeſmithes, all the *inſerm.* mercers, grocers, drapers, tanners, taylers, &c. were ſeuerally required to ſtāde a parte, 21. euery trade by it ſelfe, they would doo it orderly: but if the cozening vnconſcionable ſellers ſhoulde be commanded by the Mayor himſelfe to come ſtand by him: no man woulde ſtirre: yet contrarily if the beſeſt ſergeant ſhould in the Mayors name will all the honeſt iuſte dealing men to remooue all to one ſide: it is like that all would

go apace, & thruste harde, not to stande nere the middest, least he should be thoughte to remayne nere the dishonest side. Thus men are not so vnwilling to shew their trades, how meane focuer, as to acknowledge their faultes, how small focuer: because all men would seme innocent or iuste, no man will talke with David of *my iniquity & my sinne*. But as in worldly matters, we gladly talke of my ancestors, my landes, my Lordships, my houses, my tenantes, my dignities, my credite, my authority, or of any thing wherof we can vante, all that is *mine*: so also in spirituall thinges, or matters pertheyning to the minde & vnderstanding, we are willing to speake of anything wherof we may somewhat glory, either openly with a full mouthe, or with halfe a mouthe nicely; or at least in thoughte secretly call it *mine*, as my deuotion, my fasting, my losses, or constancy for religion; my knowledge, my discretion, &c. of these, or other such like, we doo willingly talke, somtime to the end we may insinuate how, or which of them is *mine*; yea somtime we doo them because afterwarde we may boast, such a good deede was *mine*; like the gleade or kyte which mountes vpwarde to heauen, but alwayes his eye is looking downwarde to the earthes, where to espye some caryon or garbage on the groundes; and so we doo often seeme to flie vpward to heauen in our intentions, whiles we fixe our eye much more vpon the action to call it *mine*. In fine; thus any good, we doo readily call it *mine*, though it be as Batillus chalenged Virgillis verses for his owne; but we disclayme all euill, though it be like him who talking much, yet denyed stoutly that he had any tounge.

IT IS NECESSARY TO REMEMBER
harmes of sinne, therby learning to amend and take
heede. Sect. 3.

1. **T**His is our corrupte inclination to deny our faultes and to boaste of our worthynes: neuertheles, o my soule, be thou carefull to *knowe my iniquity*, & be diligent to haue *my sinne alwayes against me*. that so it may moderate thy mirth, & diminish thy delights in thy meditations often to thinke of it with inwarde greife, in time of tribulation to suffer chastizement for it with outward sorowe: *alwayes* to keepe it in thine eye, to humble thee; or to warne thee; let him euer plucke thee by the sleewe. As Abimelech hauing taken Sara, & being warned in a vision not to touche her, for she was a brahams wife; he set her free, and giuing her a 1000. peeces of syluer to buy wayles for herselfe & her women to couer their faces, he saith, *remember* whither focuer thou go that thou werste taken, as if he meante; being sayre & going with thy face open, men are more easily entangled in thy beauty, wherefore buy wayles to couer thine eyes, & remember thou werste taken & broughte in danger of sinne, by this faulte of open shewing thy face: So likewise with vs, by what occasion focuer we haue bene taken or put in hazarde of any sinne, let vs remember, and set our former occasions & faultes *alwayes against vs*, that wee may against another time beware to be taken by any such like occasion in any such sinne.

Gen. 20.

Pega.

Moral.

2. Thus S. Gregory vscth a strange petition; but in this sence a very good speache; *prosti mihi Domine quod peccaui* (according to our english phrased after our meate) *much good may it doe me, o Lorde, that I haue sinned*: as if he should say out of the euill which I haue committed by my faulte, let me drawe good by thy mercy: let it make me more humble & gentle towards others, lesse trusting to my selfe, & most dutifull

tow-

Meditat. 3.

Converted to be a Catholique Scholler.

Sect. 3. pag. 23.

towards thee, both to prayse thy mercy which pardoneth me, and to desire thy grace to vpholde me. Neuertheles, these seme strange speeches, *to be against me, & yet to doe me good*: as also that speech of Origen seemes strange, who calleth Dauid, *a very good sinner*: a sinner, & yet very good: to doe vs good, & yet to be against vs, how can this be? surely in this pointe we must imitate our lordes goodnes, who drawes good out of euill, & causeth the most wicked men & vilest diuells to serue his purpose for good: so we must make mithridate or treacle against poyso, euen of most poysonous vipers: the more we haue bene sinners, by consideration thereof to mooue our selues to be so much more good: such a one is a good sinner, & such a good sinner was the good theefe on the crosse, whom we therefore call the good theefe, & many auncient Fathers call him *Sanctum latronem*, holie theefe, not holie because he had bene a wicked theefe, but because he became so zealous a penitent. Such good sinners were Zacheus. S. Mary Magdalen. S. Mathew. S. Peter. S. Paul. S. Augustin. S. Mary of Egipte. S. Anastase the Necromancer, & diuerse others, & such a good sinner was Dauid in this place, who therefore sette his sinne alwayes against himselfe, to the end it might doe him much good: & so may we, by considering often the greatnes of our sinne, & how they haue bene much euill.

In 2f. 37.

**Pet. Ri-
bidentra
flor 55.**

3. And as Agcsilaus (being resolved to passe with an army throughe his neighbors cuntry) sent not to aske leaue for passage, but only to demaunde how they would haue him to passe: whether with his pike trayled along? or set on end? that is, whether peceably? or by force? for passe he woulde & muste. So our sinnes must be set against vs, either to condemne vs being not amended, or being repented to admonish vs: since therefore we must passe their pikes, is it not better to make our selues free from vnauoidable aduersaries? then to adde rancor to cruell hostility. And as an olde shippe which lyes wracked on some shelfe, remaines for a sea marke, that no more shoulde folowe her in that course: so the danger, horror, & misery, of our passed sinnes set against vs, or before vs, may preserue vs from followig sinnes which will offer themselves vnto vs: Thus let our sinnes be against vs, to reprehend vs for the faulte, or before vs, to remember vs of the punishment.

**Plutar.
in vis.**

DIVERSE INTERPRETATIONS OF THESE

wordes, Tibi soli: vnto thee alone &c. Sect. 4.

1. **A**nd the more to make vs abhorre our sinnes, let vs recounte the with all the lewde & lothsom circumstances, as Dauid addeth: *To thee only haue I sinned & committed euill before thee.* I am king, or a person of dignity: thou arte God of greatest maiesty: for such a person to offend against such a God, is a heynous crime: the higher my seate, the greater my faulte: the more glorious thy presence, the fowler my offence. I haue sinned before thee: not of ignorance, for I know my iniquity: nor of negligence, for my sinne is alwayes against me: but against my waking conscience, euen before thee. Though not of malice and despite, determinately against thee; yet by vnreuerent neglect wittingly and willingly, euen before thee. Would a man abuse another, whiles he knowes the Iudge lookes vpon him? But who would before his face offend the Iudge himselfe? yet such are we in all our sinnes.

Innoc. 3.

2. We sinne, o lorde, before thee, who as a wise Iudge knowest and seest all our enormities, and arte neuer deceived. We sinne vnto thee, as a iust Iudge who haste authority to Cardinall publish.

Hugo.

punish our wickednes, nor wilt be corrupted, but art euer iustified in thy wordes. And we sinne *unto thee alone* as a moste powerfull Iudge, about whom only there is no appeale, from whom only there is no escape; and against whom only there is no resistance for thou doost evercome when thou art iudged.

Glossa. 2. We are said to offend *unto a man* vnder whose power and authority we are subiect to be punished, though our offence be not so against him that we injury him. And he that robbeth a traueler, committes euill against him from whom he taketh his money; and yet is not properly said to sinne *unto him*, but *unto the Iudge* vnder whose power he is to receiue his punishment. So that we may sinne *unto a man* and not against him: and also against a

Tiselma. man but not *unto him*. And so Iudges must consider offences as done *unto the lawe*, or *unto them* for publique iustice, not as done against them according to their particular respectes and priuate affections. Neither may priuate men who receiue injuries done against them, therefore become their owne Iudges to reuenge, for it pertaines not *unto them*.

Genebrar. 3. *Tibi soli: unto thee alone.* Some hebrew wryters thinke that the murder of Vrias, and the adultery of Berabee were vnknowne among men, and therefore he saith as of secret sinnes, *unto thee alone* I haue offended. Others suppose that Vrias being now dead, he meaneth that he can make satisfaction to no other aliue (as he desired) but to thee alone. And one doth expounde it thus: *to thee alone* I crye *peccavi*, lamenting my guiltyness, of whom alone I looke for miseries acquitting punishment: For though we go to the preist as thy officer, yet by him we come *unto thee alone* as the Author.

Hugo Cardinal. 4. We haue sinned *unto thee*, o lord, as our Iudge who must chastize vs. *Unto thee alone* who only art without all faulte, and therefore without any checke maist severely procede against vs. All men are culpable of somewhat *unto thee*, though they seme vprighte *unto men*: wherefore thou alone maist pronounce a stricke sentence: And seing the enuy of Satan, and the malice of the Iewes can finde nothing in thee; therefore thou alone at euery sinner maist caste the first stone. It is true, o lord, we haue by our sinnes injured many men, and scandalized more, yet *unto thee alone* we haue sinned as vnto a punisher and a Iudge who hath in himselfe no faulte to be amended: For it is proper vnto thee alone, to be iustified in all thy wordes, and euer to ouercome when thou art iudged.

S. Aug.

*WHEN WE COMMITTE SINNE BEFORE
our Lord: and that he seeth not as man seeth. Sect. 5.*

E*T malum coram te feci. I haue committed euill before thee.* Euen in thy presence: for thou knowest and seest all. I haue sinned *unto thee* through disobedience: and *before thee* by impudence. Is it not a greater faulte against the king, which is done in his pallasce, or in his presence, then in his absence, or in a village? And they whose busynesses and their liues are most in or about churches, in monasteries, or religious places, whose cheif furniture of householde are Breuiaries, Beades, disciplines, sackclothes, or bookes of deuotion; they whose principall studyes or intentions are directed to Diuinity; and alsoe all men when they receiue spirituall inspirations of God; or whosoener pretend to serue God in any fraternity somewhat more then others; are not all these nearer to our lordes presence more then others? and therefore more bound then others to walke euer as in his presence, and not to committe euill before him.

Iob. 1.

2. The very diuell accounted it a greivous sinne which is committed in any speciall sorte before our lord; and to be said of Iob, that if he were afflicted in body he would blasphem

pheme God to his face. And therefore the lawes of men doe prohibite the benefite of Sanctuary vnto them who haue committed their faultes in the very church. So our lorde playnly in Ezekiel of the abominations which the house of Israel committed. *He re.* Namely in his temple before him. And so sinneth the preacher in the pulpit, when he speaks out of malice or for vayne glory: so sinneth the preist at the altar, when he is irreuerent in his action, or careless in his deuotion: so sinneth his helper at masse, when he is negligent: so sinne his Hearers, when they are not sufficiently attente, but either vndercent in gesture, prating in wordes, or in bad or vayne thoughtes wittingly wandring: when we rine ouer our howres, or our beades or our prayers, with more needeles speede, then any good heede, o how doe we sinne before him.

Ezek. 8.

3. All such sinners are like Cayn, who althoughe he remayned in the presence of God, yet (as S. Ambrose noteth) the teare faith of him that he went *out from the face of our lorde*, not only by loosing his fauor as hauing committed murder, but especially because hauing committed this euill before him, yet he sortishly supposed to be hidde from him. Worle are all such then the heathen grecians, who called God, *Theos*, because he beholdeh all thinges: and as they said in a proverbe, *Against euill he hath a reuenging eye*. And worse then the superstitious Egyprians, who (as S. Cyril writeth) did signifie the All-seeing prouidence of almighty God by the hieroglifique of a scepter hauing a fayre eye on his topp: noting that as his scepter commandeth all, so his eye beholdeh all. O therefore let vs take heede how we committe euill before him, for we can neither auoyde the eye of his knowledge, nor escape the rodde of his auctorithy. Especially when we go about any parte of his religious seruice, let vs seriously suppose we come more particularly into his presence: then let vs consider him present, as one of *greatest maiesty*: and then let vs consider him present, as one of the *Best goodnes*: on the other side then let vs acknowledge our felues before him, as exceeding vnworthy creatures: and also then let vs acknowledge our felues before him as maruelous wicked and malicious enemyes: that so we may reuerence and feare his maiesty as Greatest; and with hope and loue, praye vnto his Goodnes as Best: especially humbling and confounding our felues before him, as wonderfull wicked enemyes, and vnworthy bale creatures.

Gen. 3.

Apol.

David 1.

cap. 14.

Ciril. 1.

de can. 1.

9. contra

Inf.

4. Yet herein let vs take comforte, o my soule, as well as feare, for as he is the Greatest to be feared; so he is the Best, so be loued: And as he seeth all, so he seeth not, as man seeth: his giftes of nature are admirable; but any one gifte of his grace (as S. Thomas saith) is of more value then all his giftes of nature in the whole worlde: therefore we will doe reuerence before thy maiesty; and before thy Goodnes we will sing prayes, o lorde: thou seest not as man seeth: neither imperfectly to be deceiued, taking good for euill; nor partially to be corrupted by fauor or affection: thine eye is not cruell in malice, but mercifull euen in iustice: if we seeke to hide our faultes, thou seest and doost punish: if we humble our felues, as David here, *before thee*, then thou beholdest vs with pity.

Luc. 9.

5. If we sinne before men: many wil say, why doth not sife come downe from heauen to chaftize such wickednes: But as Calicratidas hauing a prisoner whom his enemyes hated and a great summe of money desired to be deliuered vnto them, to the end they might torment and kill him as they desired, thoughe Calicratidas wanted money to pay his army, yet he would not sell his captiue to their malice: wherupon saith Cleander (who was a Capteyn of his countell) surely if I were Calicratidas I woulde sell this prisoner for this money: the other wittily replied, In sooth so woulde I, if I were Cleander: insinuating the difference betweene a base couerous minde, and a noble generous spirite. In the same maner because our lorde is not of ignoble disposition like Cleander, but much more heroycall then Calicratidas, therefore with a munificent kingly minde he suffers our faultes,

Iob. 10.

tes, & rewards vs with benefites, when men would haue deliuered vs to the diuell: he granteth pardon to much euill committed before him, where men woulde take sharp vengeance for one worde of reproche, though he spoken behinde their backes. And in this sence Iob pleadeth vnto his pitifull eye, saying: *Are shine eyes of flesh? or doo they see as a man see? that thou shouldest seeke my iniquity, and searche out my sinne.* So let vs say: o lord, we hope well to finde fauour in thy face, for thine eyes are not vnmmercifull, nor doo they exaggerate our faultes, as men being offended: rather, though it doo aggrauate my sinne, to haue bene committed before thee, yet this doth comforte my soule, because I doo knowe thee a most heroicall lorde and a gracious God, full of pity, not like malicious men reuengefull in cruelty.

OF DIVERSE WAYES BY WHICH OUR
lorde is iustified; and may be said to overcome when he is
judged. Sect. 6.

Conebra.

1. *V*n iustificeris, in sermonibus tuis & vincas cum iudicaris. That thou maist be iustified in thy wordes, & maist overcome when thou art iudged. They that desire any benefite of kingly vse to alledge their passed merites, or future ability in his seruice: but of thee, O God, I aske mercy without merite, only for mercy sake. I suffer misery: I abhorre my iniquity: I see & confesse my sinnes therefore haue mercy. I haue principally offended thee; and thou hast promised pardon, and passed thy worde to forgive euery penitent: therefore haue mercy, *that so thou maist be iustified in thy wordes*, and if any woulde doubt of the truthe of these promises, that also thou maist overcome such when thou art iudged in their mistrustfull discourses.

Dyonis.
Carthus.

2. If directly thou shalt auouch that I & all men are sinners; absolutely thou shalt overcome in this plea: all me who dare traueise their enditement, shall be found lyers, & thou shalt be iustified. Or thus: my sinne may be an occasion of thy greater bounty and iustification, not causally, but consequently; thy iustification reckoned for an effecte; not my sinne accounted for a cause: so here is placed this conjunction, *vs*,

Titelma.

Luc. 14.

that, which is also vsed by our Sauour in the same sence, saying, sit downe in the laste place *that* he coming who inuited thee, may say freind sitte vp higher: where he meaneth not to teach, sayned humility, to sit lowest to the end to be aduaced, for such counterfet humility were indeede worse then ordinary pride: but our Sauour foretelleth that so it will folowe & succede, that if we be sincerely humble, we shall certainly be exalted: not to be so intended by vs, but it will be so ordeyned of God. And so. S. Paul alledgeth these wordes, concluding that our wickednes doth more manifest & commend the iustice of God. And so we may say: I haue sinned, o lorde before thee, & vnto thee; and by how much more my sinnes are greater, by so much the more thou hast occasion to magnifie thy mercy in my pardon, to testifie to all the worlde the truthe of thy promises, and against any mistrustfull or murmuring censurer, to prooue thy selfe an vndoubted & a gracious Iudge.

S. Basil.
Theodo.
Rom. 3.

Imocē. 3.

psal. 131.

3. O lorde thou hast sworn vnto thy seruante Dauid, that of the fruite of his loynes thou wouldest set the Messias on his throne although I haue sinned greivously, because I haue hartly repented, yet let it appeare that thou hast forgiven my sinnes, and wilt still accomlishe thy former promises; *that so in respecte of doubtfull weakenings thou maist be iustified in the assurance of thy wordes*, and maist overcome all misdeeming enemyes, in their enuious imaginations; who otherwise will iudge me

as a reprobate, or blaspheme thee as a promise breaker.

4. Or else we may confitue it thus: O lorde thou haste threatned temporall & publique punishment against me: some peradventure knowing me to be great in thy fauor, & yet ignorant of my great sinnes, if they should see me so afflicted, & not knowe howe I haue offended, it may be they woulde wonder, or murmur; or take some other scandall, wherefore be it knowne to all the worlde *that I haue sinned*, and hauing demerited all those punishments which shall come vpon me, let it appeare that I am faulty, and thou arte iust; both *iustified in thy wordes*, accomplishing what thou haste threatned, and also *maist overcome* in prooffe, that thou haste threatned & punished me duely, if any shoulde iudge or censure thee rashly: Thus, o my soule let vs humble our selues for our sinnes, and giue glory to God in his iustice: thus said S. Augustin. *A penitent must not only feare our lord as a Iudge, but also loue him for being iustice*. And thus, if we be truly contrite (which is a sorowe because we haue offended God whom we doo loue aboue all) then will we in this sorowe of loue, neither refuse our punishment, nor excuse our faultes, nor complayne of our lordes severity: rather with Dauid here, we will publish our sinnes, and be ialous of Gods honor, least any shoulde thinke that he vseth against vs too much rigor: this is to loue our lorde with all our harte and all our soule, to prefer his loue before our owne affections, and to neglect our owne reputacion for aduancement of his name: by this we shall heale in our selues the enormities of our sinnes, and make some small recompence vnto God (as much as we can) for all those iniuries.

Iacobus Sadoletus in hunc psal.

5. If we giue any disgrace or reproche to our neighbor, or liue vpon our hands, or a weapon, as if we woulde strike a magistrate, though we doo not hereby hurte their persons really: yet in respecte of their dignity & credite we are said by these to offer iniuries: so say deuines; *Deus non leditur in externis bonis*: To God himselfe all our sinnes can doo no harme, and yet by euery least sinne we committe an indignity against his maiesty: for we on our partes doo diminish his honor; eyther neglecting, or reiecting his authority, whensoever we transgresse what soeuer he hath commanded. Wherefore though we doo not harme his person, yet for his diminished honor, we are bound to our possible & best restitution. But what better restitution and for vs, what more possible recompence! then playnly to accuse our selues as most worthy of his punishment, and clearly to iustifye him in all his proceedings. For to yeild him these duties, Iob inquired, saying: *I haue sinned: what shall I doo vnto thee O keeper of men*. In my sinnes, o lord, I beholde two enormities: the wounds which they haue giuen thee; and the dishonor they haue done vnto thee: o let vs be more carefull to repayre thy honor, then to cure our owne payne; firste, *what shall I doo vnto thee?* and so nexte I will haue care of my selfe: for if our lord be once satisfied, I am sure we shall presently be discharged. O let our repentance (by helpe of thy grace, & contrition) come once to his perfection; for such penitence is complete: but vntill this, although it may be very good, yet it is imperfect; this is an heroycall acte of contrition, more to desire the exaltation of Gods honor, then the release of our punishments: and when in zeale of his honor we confesse & confound our selues sincerely, with sorowe of our harte rootes, or with willing shame of our faces, acknowledging or otherwise chastizing our offences; then is our gracious lorde much more enclined to pardon all our guilt, then we can be ready so to confesse our faulte.

6. O come let vs say with Dauid, and say it like Dauid, with an entire harte: *we haue sinned, O God, to thee alone; who arte aboue all. And we haue committed euill before thee*

thee; whose maiesty is greatest; whose Goodnes is infinite; and whose presence is most holy. We doo confesse to haue deserued all these punishments which is aball pleases thee to lay vpon vs, that thou maist be iustified in thy wordes, if any shoulde suppose our offences smaller then our chastizements. And so that thou maist overcome when thou arte iudged, if any shoulde deeme thy corrections greater then our faultes.

MEDITATION. III.

Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

For beholde I was conceiued in iniquities; and in sinnes my mother conceiued me.

A PARAPHASTICALL EXPOSITION OF
the former wordes. Sect. 1.

1. **O** Lord, I began to request thy *great mercy*, and therefore I proceede to recounte my manifold misery: for fro a good nature the bare sighte of misery craueth bountifull effectes of pity. Haue pity therefore (o most bountifull & gracious God of all good nature) haue pity on a wretche who hath bene miserable from his very in-
 2. Myne actuall sinnes are as thornes & thistles; but their roote is in my originall corruption: o roote out this roote, as well as cutte of those branches. And as when there falls much rayne, the plenty of water floudes caryeth away abundance of filthe; therfore whiles the *multitude of thy mercyes* are flowing, I desire thee to wash me *yet more* from all my offences: Beholde also my originall sinne, which as the secret filthe of my hidden stuttish corners, I doo now bring forth to be caste into these water floudes of *great mercy*; that all may be made cleane whiles there is water for all. And since I am lamenting the faultes of my life, why shoulde I not bewaile the guiltynes of my birthe? one griefe calls another to memory; and so whiles I consider how vile I am in my selfe, I cannot but remembrer how base I came from my parentes: for originall sinne is a portion of myne inheritance, which as it must iustly serue to humble my pride, & bewaile my wretchednes; so may it therfore also please thee, o lord, to pardon my actuall faultes, considering my naturall weakenes:

3. For in such a sorte, the same speche in a different sence may be an accusation & an *excusation*, a prayse and dispraise: as Caius Lælius being reproched as one degenerate and vnworthy of his noble ancestors, replied to the reuylar being a base person; But thou arte neither vnworthy nor degenerate fro thy ignominious predecessors: So we must all confesse our corrupte Pedigree from Adam; and also these wordes here which doo serue further to accuse our selues of sinne, may likewise be alledged to mooue pity, because in some sorte it proceedeth from our naturall infirmity. Is it any maruell if he sometime sinke vnder water, who alwayes in his swimming hath a great bagge of garbage or some other heauy filthe by his owne faulte, euer tyed or cleauing to his body? It is true, o lord, thy grace and other helpes are more then sufficient to holde vs vp if we will fasten and keepe on our holde: but seing we haue such a *lothe-
some burden* of originall corruption continually drawing vs downewarde, as we
oughte

Meditat. 4.

Converted to be a Catholique Scholler.

Se&. 1. pag. 19.

oughte to be humble & ashamed because it is lothsome, so because it is a burden, if it doo not diminishe the faulte, yet it doth intreate pardon.

4. *Eccē in iniquitatibus conceptus sum*: O lorde I am so very a wretche, that I am vnclane and polluted in sinne euen from my mothers wombe: yet herein, o lorde, haue mercy vpon me because it was bred and borne with me. I confesse thy sufficient meanes proffered to deliuer me from this thraldome; yet spare me, I beseech thee, for being borne with much sinnefull frailty, I haue too much inclined to my naturall weaknesses: my desires and lustes of nature haue often carryed my consent from thy motions and inspirations of grace. O giue me yet grace to overcome theses desires: and since they proceede of my corrupte nature, o let me finde the more helpe to conquer them, and the more mercy to pardon them.

DAVID IN THE FORMER VERSE AC-
cuseth not his parentes; nor is the Acte of mariage of it selfe
any sinne. Se&. 2.

1. DAuid here doth not accuse his Father Iesse, as if he had begottē him in adultery (for it is certein he was lawfully borne) much lesse in that respecte therefore excuse his owne faulte with Bersabee, as if it were naturall for Bastardes to become Adulterers. Nor doth he meane any Actuall sinne, which his parentes mighte peradventure haue comitted in his generation: for their actuall sinne doth neither infecte, nor perteyneth to the childe.

Innocens.

2. But as there is a Conception of humane seede in the action of carnall copulation; so there is a Conception of humane nature in the substance of that which is engendred: In the firste, as in their owne action, the parentes many times doo offend: yet not in that, but in the second doo we contracte & participate our originall corruption, as being of the substance of humane nature, which is deriued vnto vs by our parentes from Adam.

3. In the firste, euen maryed couples may offend throughe inordinate luste: though peradventure by the *Priviledges* (which are called the *Goods*) of matrimony, that may be but veniall in them, which in others is criminall: And yet their luste and other circumstances may be so disorderate, that in their copulations they also doo committe somtimes euen mortall faultes: for a man may offend and be vnchaste with his owne wife, as well as become dronke with his owne wyne.

4. Not that the Acte of matrimony is of it selfe euill & sinnefull: But as it is sinne to eate or drinke intemperately; or to eate, when, or what we are forbidden: so maryed couples doo offend in the vse of matrimony, being immoderate in excessse, or in times, or places prohibited; or in the manner immodest, or vnnaturall.

S. Tho. 3.

par. q. 49.

a. 4. 5. 6.

Nauar.

Man. in.

6. precept.

cap. 16.

num. 3.

num. 32.

&c.

5. Otherwise matrimony being an office of nature, and a Sacrament of the church, the due accomplishment therof is not a sinne: for as it is naturall, it intendeth prolem to haue children: and it keepeth *fidem* obseruing the faithfull title and promise giuen of eche to others body: Beside which, among Catholique Christians this Sacrament giueth grace; and beokens the loue and vnion betwene Christe and his church.

6. And these three; *proles*; *fides*; & *Sacramentum*. *Progeny*: *fideliety*: & the *Sacrament* are called *Bona matrimony*, the *Goods* or *benefites* of matrimony. To the first is referred not only the generation, but also the good education of children. The second, is not meane to be theological faith, but vertuous fidelity, as it is a parte of Iustice,

D3

in

in obseruing true loue & loyalty, and in yeilding mutuall duties & assistance ech to other: and so for performance of all these pertainyng both to progeny and fidelity is required vsuall cohabitation, excepte when some vrgent or greater cause doo necessarily enforce any absence. The third, which is the sacrament (if the parties hinder it not by indisposition) giueth grace of vnion, when the contracte is lawfully made by expresse wordes of the present, or by apparent signes of consent; by which grace their mindes are extraordinarily knit & vnited in honest and discrete loue. And as our Saviour Christes loue to his church is inseparable, so the sacramentality of marriage grounded herevpon, causeth this bond of marriage *Among Christians* to be so indissoluble, that though in some cases they may be separated from bed and boarde, or from cohabitation; yet the marriage *as the firste*, or afterwarde hauing bene *once lawfull*, they can neuer be so disioyned, that either parte may mary agayne whiles the other doth liue.

*Vide S.
Tho. ubi
supra.*

7. These three foresaid Goods or benefites of matrimony, doo cause the copulation of man & wife, not only not to be sinne, but to be a good action of vertue; when it proceedeth either from intention of progeny, or hath purpose yeilding mutuall fidelity; yea, it is an action of sanctity or holynes when it respecteth the sacramentality, depending on the great mistery of holy loue betwene Christe and his church.

*Cardinal.
Bellarm.
de matrimo.
Sac.
lib. 1. c. 5.
Lib. 1.*

8. Wherefore no Catholiques euer termed lawfull marriage duely vsed, to be vnclane, nes, pollution, & carnall filthynes (as Caluin & others doo slander vs herein, as they vse to doo also almost in all other pointes) but they either reprehend vnlawfull marriages; or true marriages vnlawfully vsed. Or as S. Ierome writeth against Iovinian, the carnall acte betwene maryed Couples may in some sense be called vnclane (as it is said in the Apocalipse. *These are they who were not polluted with women, for they are virgins*) eyther in coparison of pure virginity: for though in the acte of marriage it is possible they may kepe one perfection of chastity, yet they doo herein euer loose the higher perfection of vndefiled virginity; & so maryed parties may be called coparatiuely *defiled with women*. Or else their carnall delighte in copulation may be called fleshly pollution; eyther as caused of the remnants of our tennall concupiscence, and of that same naturall rebellious disobedience of our flesh against our reason; or because for the moste parte by many maryed people it is often vsed excesssfully, or disornately, neither referred to progeny, fidelity, nor to any other honest end without some of which intentions it is sinne, at least veniall: and so, why may it not sometime be called or named according as it is most commonly practised? not expressing or so strictly naming the lawfull vse, but so insinuating the vnlawfull and vnuall abuse. For we knowe, that the moderate and ordinate vse is so farre from being sinne, that S. Paul commandeth maryed couples to yeild ech to other mutuall beneuolence: and all Catholique Doctors to accompte it a worke meritorious, as an acte of vertue, and of religion; *orderly, as holy, religious, vertuous, & meritorious*. And so speaketh S. Augustin thereof when it is intended 1. as an *Acte of justice*, or 2. of *obedience*, or 3. of *charity*; directed eyther firste to procreation of children to be brought vp in the seruice of God; or secondly to the performance of promised fidelity for auoyding fornication; or thirdly for rendering ech to other mutuall loue and duty. And when their modest delights (how intensiue soeuer in nature) are directed to all or to any of the forementioned purposes, as they are vertuous and cannot be condemned, so on the contrary, when they are sought for luste, and without any of the former respects, then (how feeble soeuer nature be) they cannot be excused.

*Dionis.
Carchus.
1. cor. 7.*

*S. Aug.
contra
Iulian. 1.
4. cap. 5.*

*Ruffinus.
S. Aug.*

9. This I haue said, to shew that neither Dauid complayneth of any *actall sinne* committed by his parents in his generation, nor that the lawfull orderly vse of matrimony hath

Meditat. 4. *Converted to be a Catholique Scholler.* Sect. 3. pag. 31.
hath of it selfe any sinne. Not if it had; the particuler faultes of our parents could not be ascribed to their children.

WHY OUR MOTHER IS MENTIONED TO BE
Assessary to our originall sinne, rather then our Father: whereas indeed
it comes more from Adam then from either. Sect. 3.

1. **N**exte let vs consider, why he rather mentioneth his mother in this case of originall sinne; and not his father: especially seeing all our Deuines affirme; that although Eua had sinned, yet if Adam had remaind innocent, originall sinne should not have bene deriued vnto their posterity. Because, they say, Adam alone as a *publique person* and *general father* of all mankind, did represent the persons of all his successors; and for them as well as for himselfe did receiue originall iustice, by the losse wherof he brought vs all (as being partes of him as our natural head) into this detriment of originall sinne. Wherefore, in the same respect also, though Cayn or any other sinner had first sinned, Adam being still vprighte, yet their sinne should only haue deformed themselves, and not haue pertheyned to vs: because we are comprehended in none as our general father saue only in Adam.

2. Further it is alledged in fauor of the *woman*, that she concurrerh but passiuely vnto generation, as only giuing the materiall parte of conceptione, not inducing the active forme, which proceedeth from the *man*, who therefore by philosophers and physicians is accompted the principall partye and cheif cause of generation. And yet here about originall sinne the mother is named only and not the father, because at the time of our quickening (when first in deepe we doo contracte originall sinne) then we are in her wombe, then she kepeth vs and noriseth vs, and not the father: and so she is said to conceiue vs in sinne, not mentioning the father.

3. And though Eua could not be Author of original sinne to all her posterity, as is afore sayd; yet our nexte parentes, both man and woman, being alwayes the instrumentes and successiue conveyors of originall sinne by descendance from Adam (I say our parentes and auncestors are conveyors and instrumentes, not causes or Authors, for only Adam is so to be accompted) And seeing the mother is the materiall instrumente and conduyte, which is more euident to our sense then the formall, therefore is she also named rather then the father.

4. Also I said, that in deepe and really we doo only contracte originall sinne at the time when we are quickened and receiue life in our mothers wombe: for though at the instante of the very first conception, those informed and mixed seedes may be said improperly *in debito* to haue an obligation to be afterward subiect to originall sinne, when it comes to be a liuing humane creature; yet properly and truly *in effectu* the childe is not infected with originall sinne, vntill it come to haue the soule infused and vnited to the body; which is not till the quickening: and hauing no soule it is not a perfecte humane creature; but only little more then a masse of flesh, which without soule cannot be said to be really capable of any sinne.

5. Wherefore at that time being in the mothers wombe, and also hauing bene there norished vntill that time, and so maynteyned afterwarde vntill the Birthe, the mother is rather named then the father: And so here the hebrew worde *Hama* doth signifye, to giue heare, which naturall heare of the mothers wombe cherishing the infante, some

Pagnini.
Genebra.
read

S. Aug. read it thus; *with finnes my mother gave me beate;* and S. Augustin readeth it, *In finnes my S. Hierom. mother nourished me:* and S. Ierome: *In finnes my mother brought me forth.*

4. And also as S. Thomas distinguisheth twoo birthes: *Nasci in utero*, and *nasci ex utero*: *to be borne in the wombe*, when the soule is infused, and we become reasonable creatures. And *to be borne out of the wombe* when we firste come into this lighte. So there is a two-
folde conception (as hath bene said) first of humane seede, which is at the very first ge-
neration: and secondly a conception of humane nature, when at the quickening we re-
ceiue our soule. This second conception, and the first Birthe *in utero*, are all one: and
becaule then properly we are first in deede capable of originall sinne, therefore we may be
so sayd, eyther to be borne of our mother in originall sinne, viz: in the first birthe: or to
be conceiued of her in originall sinne viz: in the second conception. But at any of these
Birthes, or conceptions, we are rather said to be conceiued or borne of our mother, then
of our father; becaule to conceiue or beare children, they are termes and properities per-
teyning to our mothers, and cannot be laid or aptely affirmed of our fathers.

**WHAT ORIGINALL SINNE IS, AND
how it is deriued vnto vs: also how it is accompted a guilty
faulte in children.**

NOW let vs see what Originall sinne is; in his owne nature; & what effect it hath
in vs. In his owne nature Originall sinne is a *privation* or wante of Originall iustice
which iustice God haue vnto Adam, and he oughte to haue preserved in our nature. In vs;
the effect of originall sinne, is a *corrupte disposition* and deformitie of our nature, proce-
ding from the losse of originall iustice, by wante whereof there ariseth in vs that same fewell
of sinne & concupiscence, deriued vnto vs from the publique disobedience of Adam, by ordi-
nary humane generation. It is a corrupte disposition; as is sicknes. It is a deformity;

Vide Ale for all sinne spotted & blemisheth. It pertaines more to our nature, then to our
and de person; for it is alike common to all. The formall cause is the *privation* losse of origi-
Hales. p. nall iustice. Adams publique faulte, as being our generall Father, was the efficient
2. q. 105. cause. And the instrumentall is, humane generation which is ordinary; not with pri-
membr. 2. a uiledge, as was the conception of our Blessed lady; nor extraordinary miraculous, as
3: &c. the incarnation of our Sauour.

2. This corrupte disposition of our nature (according to *Hugo de sancto Victore* & so-
me others) we contracte from our birthe *By ignorance* in our minde: and *By concupis-*
Vide ma- *cence in our flesh.* Not denying but there is concupiscence also in the minde: which
giff. sent. blindeth our vnderstanding, which concupiscence of the minde is moſte cheifly a sin-
lib. 2. diff. ne: and that concupiscence which is in our flesh, is both a sinne, & punishment. For
30. & so deuines say that Originall sinne is in vs both a faulte and a punishment: his faulte
Scolast. ib consists, in the losse of originall iustice, and by wante of that iustice in the deform-
ity of our nature: his penalty consists in that concupiscence or *some peccari*; which
soloweth that former losse, & is an harbenger of succeeding actual sinne, which fo-
mes is in Infantes *concupiscibilis*, and in them of riper age is called *concupiscence*

3. Nexte let vs see, How this originall corruption is our owne sinne, & deriued vnto vs
from Adam without faulte of our other ancestors or parentes generation. In respecte of
Epist. 29. which difficultyes S. Augustin aduise them who cannot comprehend it, as being se-
ad S. Hier crete; yet not to reprehend it as vnjuste: rather let such content themselves to know
and

and vse the remedie, then to repynce or cauill becaule they vnderstand not how they came into this misery. As one falling into a Well (where was so much water as serued to saue him from bruyling to death, & yet not so much as sufficed to stytle him from speache) being found and asked with wonder, *how he came to fall into such a place?* he answered, I pray seeke meane how to helpe me out; and stand not marueiling how I fell in. Neuertheles among learned deuines, even this difficulty is vnfolded against Pelagius, Faber, Erasmus, Zuinglius, & the Anabaptistes.

4. First S. Paul saith. *Sicut per unum hominem: as by one man sinne entered into the worlde, and by sinne death. & afterward. In whom all haue sinned.* and againe. *By the disobedience of one man, many are made sinners.* Therefore it appeares, that children being subject to death, are subject to this sinne. But infants haue no *actuell sinne*; therefore he must needes meane *sinne originall*. And this he saith comes, *by one man.* and by Adam; *in whom all are.* By him; as our generall father: *in whose* publique disobedience we are all partakers; as the children of a Traytor are tayed: and the body of a towne corporate; are subject to the actes of their head gouernors.

5. And so to that obiection, How can it be sinne in infants who neuer had vse of will to giue consent? It is answered. That originall sinne is on our behalfe in some sorte voluntary in Adam, in whose *Will & person*, all our persons and wills were included: for he was our Head; a publique person representing all mankind; our first roote wherof all the branches must sauour; and our Generall father in whom we are all so comprised that what he did, it was also our deede. As among men, the fathers faulte often redoundeth to the benefite or prejudice of his sonne; and as vnto lawes are not requisite the expresse consent of every man in the cuntry, but only of those parliament men, who as publique persons doo represent all the common wealth: But with God, none are punished absolutely for others faultes; but every one for his owne. And therefore the Councell of Trent hath defined of originall sinne, that it is *enimque proprium*: in which respect every infante is punished therein for his owne faulte, whose punishment as it bringeth no sensible payne; because it hath *enim rationem voluntarij*, only a consent included in the publique will of Adam; yet it wanteth the blessed fruition of glory, *propter latissimam sordiditatem mali*, because it is so generall a deformity or spotte of our corrupte nature spread ouer all our powers of body & soule: with which blemishes no creature may appeare in the glorious presence of almighty God, before whom there can remayne nothing vncleane.

6. Infantes then being subject to this punishment for originall sinne, it must needes be properly their owne sinne, and not for their fathers faulte. For as Ezechiel saith. *The soule which sinneth shall dye: the sonne shall not beare the iniquity of his father: nor shall the father beare the iniquity of the sonne.* Nor is that contrary hereunto which is in the firste commandement; *Visiting the sinnes of the fathers on the children vnto the thirde and fourth generation in them that hate me*: for the auncient and present wryters doo generally vnderstand this visitation, to be when the children doo imitate, or participate, the sinnes of their predecessors: and so visitare, is *visum iterare*: to visite, is to come and see the same sinnes. Or admitte it be to visite 1. to chastize and punish: yet he threatens it only to the 3. and 4. generation; *in them which hate him*: meaning, if these generations doo hate him, as their fathers did: for a generation which should loue God, shall not be punished for their faultes, who before did hate him. At least, not in eternall punishments. Wherefore eternall losse of glory being an eternall punishment laid vpon Infantes dying in originall sinne, doubtles they vndergoe it for their owne, and not for any parents faulte.

Rom. 5.

S. Aug.

lib. de

nuptijs

cap. 13.

Es lib. de

trist. 1.

cap. 13. &

35.

Lib. de

peccata

merit. c. 7

Ezech. 18

S. Hierom

in cap. 12

Ezech.

S. Aug. in

psal. 108.

O lib.

contra A-

dianum. 1.

7.

S. Chry-

sost. in

Gen. hom.

29. & in

math. 23.

75.

S. Greg.

moral. lib.

15. c. 12.

S. Tho. 1.

2. q. 87. a. 3

And

7. And though I graunted, that sometime temporally in this worlde God punished the children in regarde of the parentes offences, so far forth as the damage of the children may be a greife, or a penalty to the parentes: yet I verily thinke (*saluo semper meliori iudicio; praesertim iusta matris Ecclesiae*) that euen such their temporall punishment are not alone for their parentes faultes, but that the children themselves haue also deserued the same. And then, both at once, the parentes are punished by the calamities of their children (as being partes of themselves) and the children likewise suffer such temporall punishments justly for their owne originall guyltynes, or offences actuall.

ORIGINALL SINNE COMES FROM
Adam alone as Principall: and how bad parentes haue good
children &c. Sect. 4.

1. **V**Herfore I say, Originall sinne and his punishments are deriued only from Adam, as principall; vnto vs as Accessaries; with whom as our Generall head, all mankind maketh but one body. And no Infantes are herein punished for their other mediate or immediate next parentes offences. For S. Paul saith. *By one man sinne entred into the worlde, which the Mileusian Councell saith is originall sinne, contracted by generation from Adam.*
2. And therefore diuerse Auncient Fathers wrote against those Heretiques; who woulde conclude that the Acte of mariage was of it selfe euill, because the children begotten were borne in originall sinne, which they suppose falsely to be deriued from the copulation of the parentes, as the next causes, as well of the Accidentall sinne, as of the reall substance of the infantes: whereas in truthe (distinguishing betwene the one & the other) they shoulde haue referred the cause of that sinne vnto Adam alone; as doth S. Paul, saying *By one man*, and should haue ascribed only the substance of the soule, & body, to God, & the parentes. For suppose the Parents be odious Adulterers, or doo sinne much in other circumstances of generation; yet as almighty God doth concur & cooperate to the naturall worke of conception; creating & infusing soules euen in children vnlawfully begotten, where he forbiddes & abhorres the morall dishonesty: So likewise the parents doo participate in the naturall propagation, without communicating this originall corruption. Euen as stolne corne being sown in forbidden ground, doth neuertheles growe as other corne doth, by the helpe of God & nature of the earth; and yet herein, neither doth our lorde consent to the thefte, nor is it a bad action to sowe corne, but to steale it; or to sowe it contrary to commandement where he should not.
3. And though the infante that is borne, offend not actually: nor the parents who beget the body; nor our lorde who creates the soule: yet we are borne pollured with originall sinne; not as the proper effecte of mariage or generation; but as an ordinary accident vsually following the conception of our humane nature, in respecte we are the posterity & members of Adam our head. *By whom* only sinne entred vpon all mankind. And herehence is the reason: why parentes iustified & in state of grace, doo neuertheles beget children subiecte to sinne & originall corruption, as much as others; not so much because generation is an acte of our carnall man, & iustification is an effecte in our spirituall man (for the whole man is iustified) but especially because

Rom. 5.
Cōcil. Mi
leuis. cap.
2. Can. 2.

S. Hieron.
lib. 3. A-
pol. contra
Ruffin.

S. Aug.
lib. de
Nupt.
Idem lib.
2. de pec-
cat. merit.
cap. 25.
26. &c.

cause we and every creature *generamus nobis similes: in specie, magis quam in individuo*: we doo procreate our ofspring eche creature like himselfe, rather like in speciall kinde of nature, then in particuler propertyes of person; as of men to proceede man-kind &c. For as the progeny was neuer like the parent in every personall respect; so when they are alike in many such particulars, yet it is rather accidentally contingent, then essentially necessary. And so we see foolish or lame parents haue sound or discreete children; and contrariwise. As then parents doo not necessarily communicate to children their personall propertyes (no not of nature, much lesse of grace) so to be in state of grace a iustified man, is a personall property: and therefore mo more maruell to haue children vnregenerate borne of iuste parentes; then to see a childe borne vncircumcised of a circumcised lew: or to see a cleaneft wheat corne, bring forth an ear of wheate, which againe hath faxells & chaffe.

HOW ORIGINALL SINNE IS DERIVED

from Adam by meanes of our parents and yet we haue not our soules from them, ex traduce. Sect. 5.

1. **A**Nd althoughe Originall sinne be a corruption of our nature, rather then a personall faulte, yet it is not any parte of our nature, as proceeding from nature positiuely, but only a priuation or defecte folowing nature, and proceeding from Adams freewill; and infecting our will as partes & branches of Adam. Wherefore it is properly a sinne, because it had consent of will therunto; which we cannot say of other naturall defectes, as to be borne deafe, dumbe, blinde, lame, or disfigured; because these are no way referred to any consent of will.

Allso infantes neither haue thoughtes, wordes, nor deedes, against the eternall law of God: and yet they haue this originall sinne, which is not conteyned in that description for that description is vnderstood of actuell sinne only: But originall sinne consistes not in any action, for it is only a guiltines, a spotte, or blemish; nor any actuell transgression.

2. As for that Argument of the Pelagians, which so much pressed S. Augustin, about the traduction of our soule, it is thus propounded, and answered. Sinne, say they hath his seate in the soule, not in the flesh: But the soule is created; & not deriued from Adam, nor our parents; therefore neither is this originall sinne deriued from the one, or from the other by generation, but foloweth by imitation.

Firste it is answered in generall, that it cannot be by imitation, because neither can children imitate their parents so soone as they are borne; and yet euen then most agree they are guilty of originall sinne. Nor is this sinne any action; and therefore no imitation; for to imitate, is to doo somewhat; but it is called sinne originall not actuell; and is accompted a guilt of our nature, not a fault of our person.

3. Next, about the proposition. As all deuines agree that the soule is the seate of sinne; so yer if the soule may herin be depraued by the flesh, as some thinke, then may originall sinne be transfused into the soule by generation of the body. These men say the flesh must needs be the meanes of coueying this sinne vnto the soule vnto his seate: for if the soule should be created alone, and not be ioyned to the body, it should in that case be free from this infection. And it seemes iuste, that as Adams flesh was firste corrupted by his soule which firste admitted sinne; so now the soule should be firste corrupted by the flesh still deriuing sinne: and so originall sinne, is in principle both *pal. q. 1.*

Alexand.

de Hales

1. part. q.

105. memb

4.

S. Bonauis

in sens. l.

2. d. 31.

both a corruption of penalty subiecting vs to all misery; and a corruption of viciousity inclining vs to all sinne: 1. by rebellion against the spirite, 2. by drawing the soule downward. 3. because the soule of it selfe is not able to gouerne all our appetites without diuine grace.

4. Thus therefore, say they, that the flesh doth deprave the soule, being vnited vnto it, as a wounde in the body maketh the soule grieue; but if you cutte the flesh wanting life, it feelles no payne: So the flesh hath nor sinne in it selfe as in his seate, no more then wyne hath in it selfe dronkenness, and yet maketh others dronke: and so the body is able to infecte, & to worke vpon the soule. 1. not by predominance, as one elemēt or mixte body vpon another. 2. nor by influence, as the heauens vpon these inferior bodies. 3. nor by diuine power, as the fyre vpon dammed spirites but 4. by Sympathy of vnited correspondencie, as in a phrensy, or lunacy, such a distemper or quality of the body makes the minde to be madde or foolish. And so the corrupte distemper of our flesh doth disorder our soule whith sinfullnes: which sinfull distemper is not actually but dispositiue in the seede of the parent, or flesh of the infant: nor is it in the flesh vntill it come to be ioyned to the soule, which is only the full & finall seate of sinne.

S. Ansel.
de concep.
virgin.
cap. 7. &
10.

Scotus in
lib. 2.
sem. d. 31.

Lib. de
peccat.
meritis.
Lib. de
mup. &
concupisc.
Lib. 5. cō.
tra Iulian.
cap. 6. 3.

5. And note that all this may be true, in respecte of that radicall concupiscence, which is as it were the positiue materiall parte of originall sinne: but the formall true nature of originall sinne consisteth priuatiue in the wate of originall iustice; this priuation is not caused nor conueyed vnto the soule by the flesh. Nor by that carnall luste, which more or lesse, is in the naturall generation of all men: For if by supernaturall priuledge any parents should engendre without all luste, yet the childe shoulde be infected with originall sinne: or if luste were the cause therof; then according to the excesse of luste in the parents, shoulde originall sinne be more or lesse in the children. Wherefore thoughte S. Augustin doo often say, that it is not generation, but luste which doth deriue this sinne, he only intendes to shew, that the sole acte of generation is not the only cause of originall sinne; for euen in paradise there shoulde haue bene the acte of generation, and yet therin shoulde haue bene no sinne. But by luste may be meante the propagation of our corrupte nature, of which corruption, luste is a certein signe & effecte: wherefore when he saith originall sinne is deriued by luste, he meaneth, that this corrupte propagation of our nature (wherof luste is a signe) is the meanes to deriue originall sinne.

6. And so when S. Augustin saith of the body and the soule, that the one is corrupted in the other as in an vncleane vessell, eyther it may be true by way of morall comparison in regarde of that concupiscence radicall (as is afore said) which, in some is the materiall positiue parte of originall sinne, & hauing his materiall seate in the flesh, by this dispositiue the soule may be infected in the body. Or it must be vnderstood of the complete cōiunction of the soule with the flesh which is feminally deriued from Adam; at which time of their conioyned vnion we firste become perfect humane creatures; and so then (& not before) we are corrupted, when the soule & body are conioyned: for then firste, are we perfect humane creatures capable of sinne. and then are we firste complete sonnes & members of Adam. And so then is originall sinne contracted, and the soule seemeth as is were to be polluted in the body, as in an vncleane vessell: not that any actual infection of sinne was in the flesh before the soule was infused, which corruption shoulde streight redounde out of the nature of the flesh into the soule so soone as euer it was infused; nor when the soule was created a parte by it selfe in the body (for in the body it is created) that then almighty God

Meditat. 4. **Converted to be a Catholique Schollar.** **Seet. 4. pag. 37.**

created it with originall sinne cleaving to it. I say that neither of these can be: for the body alone, or soule alone, is not a complete perfect man, nor so capable of sinne; and therefore till they be ioyned they are not Adams posterity, nor so infected with originall sinne, which (for better memory sake, & vnderstanding) againe I say, is then first fastened on vs, so soone as we become perfect humane creatures deriued from Adam, and so are considered as partes & progeny of him, by whom alone originall sinne is entred vpon all mankind.

7. And so lastly, it is answered to the Pelagians assumption, and inference. *Vide:* The soule is not deriued from Adam; nor therefore originall sinne which is in the soule. That originall sinne in the soule, is not considered to belong therunto; whither we falsely suppose the soule to be traduced from Adam, or whither we beleue it truly to be created of God; but only in respect that the soule being ioyned to the body, then makes a complete creature, who is a parte or member of Adam, and so only capable & subiect to this originall sinne. Also furthermore consider: that to the end that sinne should be deriued from Adam, it is not necessary that the soule also be deriued from him: but it is enoughe if the complete reasonable creature (whereof the soule is a parte) be in descent a member of Adam. And obserue: that generation is not finished in the production of the forme or soule alone, nor of the matter or body alone, but in the complete coniunction & vnion of both together: wherefore he may be said to be the next cause of generation, who is the next cause of this coniunction: But our parentes doo so dispose & afforde the materiell parte, which is the seede or body, that the soule which is the forme, must in order of nature necessarily followe & come to be conioyned therunto: in which sense, a man is said to beget a man, and so thought he be not Author of the soule, yet he is called father of the whole creature, because he is in nature the next cause of this vnion & coniunction of the soule with the body. Thus therefore I conclude, that we deriue originall sinne from Adam only, as being our generall father alone; for though our other auncestors & parents be the instrumentall causes or as conduytes the conveyors hereof; yet only Adam is the cheife cause & founteyne, from whom we doo deriue this originall corruption: but not from him, nor them, as Authors of our soules: saue only from him as the roote, & by our parents as the branches, all we doo participate of this bitter fruite.

OVR SAVIOVR; AND OVR B. LADY WERE
exempted from Originall sinne. **Seet 5.**

1. **N**euertheles, from this generall rule are excepted our Saviour Christ & his holy mother. Vnto our L. Iesus originall sinne did neither pertaine in *facto* nor in *debito*. Vnto the blessed Virgin in *debito* as *due*, but not in *facto* as *factu*. Vnto all vs it belongeth, both in *debito*, and as our *due*. As the vndefiled virgin was a member & a daughter of Adam, feminally deriued, so was Originall sinne *due* to her nature as a parte of him. And besides, there is a conception of seede to frame the body, when the childe is first of all engendred; and a conception of of complete nature, when the soule coming to that body, it is so first quickened. From the first engendring till the perfect quickening, originall sinne is in preparatiue possibility *due* to that body which is in framing, because it descendes feminally from Adam: But it cannot take possession in *factu* vntill the soule be ioyned, &

Cardinal
Sarna. in
conciliat.
3. Tbo. &
Scoti. lib.
3. contro-
uers. 3.

the whole creature perfectly quickened: for where there is no soule, there can be no sinne.

2. In the first conception, Originall sinne was due to our blessed lady, according to naturall possibility: But in the very instant of the second conception, and before the complete vnion of the soule, by supernaturall grace it was kepte from my possession in facte, & she was extraordinarily preuented & preserved in all cleare purity. Some few others haue bin cleared and purified from originall sinne after their perfect quickening, & before their birthe: But our blessed lady before both: so that she was no sooner a liuing creature, but she was of God the father a sanctified daughter; for so it behooued to haue an immaculate mother of God the sonne: and of God the holy ghost a perfecte pure vndefiled spouse.

Sixtus 4.
& Pius 5.
in Constit.

3. This is the most pious & probable opinion: though it be not decreed as a poynt of faith: no may the contrary be called heretically false. Neither can I see, what inconuenience can folowe of this pious opinion: that as our L. Iesus alone was free from all possibility and possession of originall sinne; so our holy virgin was free from all possession, but not from all possibility therof. He was so, in the very nature of his generation, because conceived by the holy ghost. She, only by miraculous vertue of grace, altering the course of nature. She was indebted by nature to be a childe of wrathe: but an especiall priuiledge of grace payed that debt, and preuented her attachment.

Psal. 85.
Comment.
ibidem.

4. And so neuertheles she had neede, and was indeede redeemed of her sonne, both from that debt which she owed, and also from all those sinnes & euills wherinto without this priuiledge she should haue fallen. So when Dauid said. Thou hast taken out my soule from the lowest hell. Saint Augustin interpreteth those wordes, not as if Dauids soule euer had bene in the lowest hell: but he was so freed that he should neuer come thither. And it is more for the physitian to prevent a sicknes, wherto I am certainly subiect, then to heale me afterwarde when I haue bene sicke. And so our Sauour redeemed his mother from sinne which naturally she should haue contracted: and may be esteemed a more worthy redemption, then if by sinne she had bene once polluted. And yet she suffered bodily death, and some other humane miseries, rather as pertheyning to her abovesaid debt or nature which she inherited from Adam, then any way belonging to any sinne in herselfe. Or else: though grace had preuented & destroyed all sinne in her soule; yet it had not extinguished, nor was conuenient to destroye the ordinary naturall qualities of her body: first, because enduring those, she merited so much more in heauen: secondly, that it might appeare to the worlde she was a true humane creature, of whose pure flesh our Saviour tooke our true humane nature.

Petrus
Ribade-
myra flos
Sanct.

5. If Originall sinne had polluted and possessed her, she had bene during that time abominable vnto God for such sinne, and in bondage therunto, and so by it vnto Satan. But was it meete that at any time she should be said to be odious to our lord: or that the diuell or sinne should haue her subiect in their captiuitie? or defiled in pollution? who was to be the mother of God himselfe. Secondly, if it were in our power, would we not choose to be borne of the most vertuous & vnspotted parents that we coulde? And was it not in the power of God thus to prepare & preserve his mother frō originall sinne? & if it were in his power, doubtles he had will to doo it: because out of question he caried extraordinary loue vnto her; for though primarily she merited not to be his mother, but of his sole mercy he did chuse her & not another; yet hauing made this election, he may be said afterwarde by his owne law (of honoring parentes) bound in dutifull loue to giue her all the honor & merite possi-

ble

ble wherof a pure creature mighte he capable. Wherefore S. Bonauenture concludeth, that in deede our lord could haue made for vs amore comely & beautifull worlde, but it is probable he could not make for himselfe a more excellent mother. Thirdly, it was inconuenient in regarde of himselfe that any blemish of originall sinne should defile her soule: for the honor or dishonor of the parent redoundeth to the childe: and so it had bene a diminution of his owne honor, to haue bene the sonne of an impure mother.

6. Fourthly, S. Ihon Baptist was sanctified in his mothers wombe, at the very voyce of her who had our Sauour in her wombe: & is not she herselfe more worthy of a greater priuiledge in the same kind: vnder the mother of God sooner then the messenger. Fifthly, S. Andrew the Apostle auowched, and after him Theodoret, that she excelled the cherubim and Seraphim in purity: But how was this, if she had originall sinne? or how is she about the Angells in dignity and glory, if she were inferior in purity and grace? or is it meete that any meere creature should be more excellent, or about the mother of God?

Abdias in eius. visa. lib. 4. Theod. in Cant. lib.

7. Sixthly, S. Augustin saith he would euer haue her excepted, when he treated of sinne. And as he judged it absurde to suppose that her flesh was eaten of wormes, or corrupted in rottennes, which had nourished and giuen substance to the manhood of Christe: and therefore he auowed and beleued her boody to be assumed into heaven immediatly after her death, according to her story and the tradition of the church. So, me thinkes it is more inconuenient we should yeild him to be borne of flesh which at my time had bene subject to sinne: for sinne is much more base then the wormes, and pollution of soule, is farre worse then any corruption of body. Sequentially, I am sure if it were in the hands of any good Christian to grante her this pre-heminence, he would not deteyne it: why then should he deny to beleue it in his harte, when it is permitted and commended as a probable and most pious opinion, and when he would giue it her if he were able. Eightly, this pure conception of our blessed Lady hath bene manifested by diuerse revelations to S. Brigitte, which are amongst those that be approued. And to Elpinus a Reuerend English Abbot: the verity therof confirmed by S. Anselmus Archbish. of Canterbury: and after his solenization in England of the Feast of her pure conception, it was firste permitted and since receiued in all Catholique cuntries. Thus doth the Catholique church honor her. And this hath bene permitted by seuerall Councells. And resteth commended by sundry Popes. Wherefore let vs confesse, that as the first Adam was made of earthe before it was cursed with thornes or weedes: so our Lord Iesus the second Adam rooke flesh of her flesh which was blessed and neuer cursed with any nettles of concupiscence, or thornes of originall sinne.

Lib. 1. cap. 9. & lib. 6 cap. 49. Cardinal. Baren. in Annos. martyrol. Decemb. 8. Concil. Bas. ses. 36. & Tridens

8. O holy Virgin more pure then the heauens! They are moste cleare: and yet but a generall habitation for Sayntes there to see God. Thou werste a speciall tabernacle both to enterteyne God himselfe; and to afforde him parte of thy substance. O how couldst that be at any time vncleane, where he dwelled! how couldst that be euerrouched with sinne, which he assumed! The diligent Bees wil not harbour in an vncleane hieue, but doth annoynt them with sweete moyltures, before they make their honny. The cleanly Ermyne will rather be killed by the Huntsmen, then to saue his life enter into any place which is filthy. Much lesse will the pure wisdom of God dwell in a body subject to sinne: as said wise Solomon; wherefore he also saith in the Canticles, & many Doctores applye it to our blessed Ladie. *Thou art all sayre, O my loe, and in thee there is no spotte.* And therefore with the Catholique Church, let vs say, in her seruice:

ses. 5. Sixtus 4. Alexander 6. Leo. 10. Pius. 5. Sap. 1. Cant. 1.

O holy and immaculate virginity, I know not with what prayles to extolle thee; because whom the heauens could not conseyne, thou diddest maynteyne in thy bosome. Blessed arte thou among women; and blessed be the fruite of thy wombe: Because whom the heauens could not conseyne, thou diddest maynteyne in thy bosome. O happy and sacred Virgin Mary! O most worthy of all honor: pray for the laity: entreat for the clergy: make request for all deuoute womankind: O let all sortes finde thy certeyn succor, whosoever doo celebrat thy sacred Conception.

8. O founteyn sealed vp for the water of life: let thy intercession helpe to quench in vs all coales of concupiscence. O Garden of paradise well guarded to keepe the tree of life: let thy prayers preferue vs from too much liberty of our senses, and all loosenes of life. O brightest glasse of Chrystall, without any spotte: obteyne for vs all clearenes of harte and body, freed from all foule thoughtes, or other fleshly pollution.

9. O sweetest rose of the valley; fayrest Lily of the mounteyns; o precious balme of Gilead; and comely Cypres of Sion: thy wonderfull beauty of face, and rare comeliness of person, were euer accompanied with such modesty of countenance, and sobriety of behauior; and besides so blessed with an extraordinary grace; that thy beauty neuer allured but abashed; thy comelynes did not entise but amaze; nor could any harbour an vnchaste thoughte, whiles he behelde thy Virgins eye. O let thy gracious eyes of chastity so looke downe vpon vs in fauour, and for vs so looke vp to thy Sonne in prayer, that we may be always vertuously sober in our actions; religiously ciuill in our speeches; in our very thoughtes pure; and chaste in all our conuersation. All which we earnestly entreate, for the all sufficient merites & mercyes of our Sauour thy Soane; and by the immaculate purity of thy conception.

THE MOST GRACIOVS AND WONDER- full remedies of our originall sinne. Sect. 7.

1. **T**HUS was our blessed Lady preuented with grace. But how shall we be made cleane, who are conceiued by such vnclane seede? excepte only as Iob answered: By thee alone, o Lorde: whose grace, saith S. Paul, doth superabounde our sinne. For sinne came by man: but grace is of more power, as proceeding from God. Sinne did not take away from vs all good: nor bring vpon vs all euill. But grace doth deliuer vs from all the euill wherinto we might fall; and is sufficient to giue vs all the good we can desire. Adams sinne brought a curse only to his descendentes, and to the earth: But by the merites of Christe all creatures (except the diuells who hate him) eyther haue or may haue parte of his blessing. For by him not only all mankind is redeemed: but the good Angells are confirmed in their grace: and euen these senceless creatures shalbe renewed in their nature.

2. And in the saluation of our soules, there is more force in Gods grace, then in mans sinne: for it is easie, and we are prone to fall, or to dye in sinne: but we are lumpish heauie, and it is exceeding harde to be raysed vp to life of grace. wherfore grace is the stronger, and the more worthy: and therefore we are the more indebted, considering how weak we are, and how vnworthy. And it is maruelous to consider the proportion betwene our sinfull misery, and our gracious remedie: As against originall sinne is appointed Baptisme, to regenerate vs in grace, from that wherein we were generated by nature: that as infants are defyled by meanes of Adams corruption
without

without their owne faulte, so they are washed by meanes of Christes redemption without their owne helpe. Children are spotted before they be aware of it; and they are cleansed before they knowe of it. In their conception, vnwitting; and in their baptisme, ignorant. We are raysed by others, before we haue reason to aske helpe, as by others we were caste downe, before we had sense of our fall. Or if some be of yeares of discretion before they be baptyzed, as infidels converted: or if christians after Baptisme become sinners, and come againe to repentance: in the first sorte the grace of baptisme takes away all sinne originall and actual, and all punishment eternall and temporall: in both sortes, there is first a iustification without foregoing merites, *que fit in homine* which of God alone is effected in man; and then a second iustification, *quam facit homo* in which man doth his parte, and hath following good workes. In which second iustice it is reason we follow Gods grace to performe some satisfaction and to obteyne merites, as we had runne after our concupiscence to incurre guiltynes and suffer punishments.

3. All our merites and all our good are deriued from God: but our first iustice in our first conuersion doth to come from him alone, that we are not so much guilty by Adam of originall sinne without our owne faulte, as Christ alone doth iustifie vs from all sinne without our owne merite. O greatness! O goodness of grace! more powerfull, and more abundant then sinne. O sweete Iesus, who doost in wisdome so answer iustice with mercy, that neither doo we wante any fauour, nor is the lawe vnjustified in all rigor, and euery pointe balanced with convenient counterpeyse. Sinners in Adam: iuste in Christe. In our selues actually and really wicked: through Christe truly and inherently iuste. We were intrahled by our sinfull liues: he redeemed vs by his holy death. By his passion and sufferings he satisfied for our punishments: and our good workes haue merite by the vertue of his actions.

4. But to insite especially in his comparison with Adam. His crosse stood vpon Adams graue, there beginning life, where death began. By a tree we perished: and we were ransomed on a tree. He repayed his church his beloued spouse, by the water and blood which issued out of his side dying: as Eua the wife of Adam was taken out of his side sleeping: and by that water he cleaseth our spottes of sinne, and by that blood he purchased to vs the beauty of grace. By occasion of a woman came a generall curse: and a greater blessing by meanes of a woman: wherfore Adam called the first *Eua*. And we salute the second quite turning the same letters into *Aue*. The first man Adam loste all by ambitions pride; because being but a man, he aspired to be as God: and the second man Iesus restored all by obedient humility; who being in deed God, yet descended to become a man.

S. Hieron.

ALL THE GVILTE OF ORIGINALL SINNE

is quite forgiven in Baptisme: and the first motions of concupiscence are not sinne, vntill we delighte or consent vnto them. Sect. 8.

1. **A**lthough he our Saviour in Baptisme haue cleared vs from all Guilte of originall sinne; yet not during this life from all temporall punishment therof: as not from Death, hunger, sicknes, nor from all ignorance, or motions of concupiscence. And although he hath freed vs from all punishment destroying our soule; yet not from all punishment which may encrease our merite: as they say, *iusiis omniem penam destruxit, non omnem penam promouit*, and so he hath lesse in vs these infirmities of our motions

S. Amb.

in concupiscence of hunger, sickness, and death, to be as scars and marks of our sores and wounds which are healed. 1. to the intent, that seeing, and remembering our huts, & our helpe, we should remayne thankfull, and not forgetfull. 2. to humble vs by consideration of these infirmities, who else would be proud. 3. to exercise vs in diligence of mortification, and in vigilance of prayers, lest we should be negligent and careless. 4. to afford vs occasion of more merite, and so to crowne vs with more glory.

2. Or we may say that he hath freed vs from all effectes and personall punishmentes of originall sinne, which to perteyned to our persons that they would condemne our particuler soules: but not from all naturall defectes which necessarily belong to our generall nature, whereby we remayne in the estate of all mankind: for as a wise phisician he hath sufficiently cured every mans particuler soule; not quite changing his generall nature, abundantly providing, and in better sorte, for our corrupte nature to be helped and preserved by grace, rather then to extinguish this nature, and to create another. For he will save the same which had offended: which is greater mercy to vs, and more power & wilddome in himselfe. And is it not more to preserve a vessell of glasse, then of yron?

3. I said he hath leste vs subiect to the motions of concupiscence; which are not properly sinne; but only the remnantes and effectes of originall sinne, and inclinations alone to actuall sinne. For Baptisme doth altogether so abolish originall sinne, that nothing thereof remayneth in vs which hath still the true nature of sinne. Otherwise how are we cleansed by his washing? as S. Paul saith. And hath reconciled vs to exhibite vs immaculate. And to be renati, borne agayne by water & the holy ghoste, thereby to be as free from originall sinne quasi modo geniti, euen as new borne infants are cleane from actuall sinne.

4. And in circumcision the foreskin was not imputatiuely but really cut away. In Iordan Naamans leprosy was quite taken away. And S. Gregory saith *That he who auoucheth that sinnes are not altogether released in Baptisme, let him say that the Egyprians were not indeede truly drowned in the red sea.* And S. Paul proueth; that as in Adam all dye, so in Christe all shall be reuiued, viz: truly: verely: really: not so alone esteemed or reputed. And that we are buried together with Christe by Baptisme in his death. S. Augustin inferreth expressly *That as in him was fulfilled a true death, so in vs a true remission of sinnes: and as in him a true resurrection, so in vs a true iustificacion.* But the death of Christe and resurrection were true euery way: not true in regarde of somewhat, and in another respect false: Therefore also the remission of sinnes is a true death of sinne: not in respect of the Guilte only, but in regarde of all things which haue respect of sinne.

5. Not taken away in the Guilte alone (as heretiques auouch) and remayning in the *Acte*: for how can the *Acte* of sinne be separated from the *Guilte* in this concupiscence? Nay they themselves must needs confesse it hath still some *Guilte*, whiles they say it is still true sinne: for how can true sinne remayne without some *Guilte*? Or if we be free, only from the dominion; not free from all blemish or consideration of true sinne (though it be said this blemish is not imputed vnto vs) yet if there remayne true sinne, then are we not in deede free; but in opinion. And if that blemish or spotte remayning, be true sinne: then according to their owne doctrine, it is a true mortall sinne, for they admitte none veniall: But to remayne in true mortall sinne; and yet not to be in fauor of God is impossible for the same person to be in state of grace and of saluation, and in mortall sinne, and so in state of damnation; all at the same instant; as is possible, as to ioyne light and darknes, Christe & Beliall.

6. But Protestants finding in our weak nature after Baptisme certain motions of concupiscence vnto sinne, they deceiue themselves, supposing these to be in deede sinne. Some of ignorance, because they distinguish not between the pronenes, or inclinations

of

Vide Bel.

Tom. 2.

lib. 1. de

Baptis. c.

13.

of concupiscence; and betwene the Acte of concupiscence, for the firste is most especially perteyning to originall sinne, though after baptisme it is no sinne, but only the effecte of originall sinne. And the second which is an Actuall motion vnto sinne, perteynes rather to Actuall sinne then to originall: to which if there be added content or full delighte, then it is a complete actuall sinne, otherwise no sinne. These men therefore are deceived in accompting that originall sinne, which perteyneth to actuall. But some others doo accompte the very firste pronenes or concupiscibility, without any acte or content, to be of it selfe sinne, because it seemes the roote of sinne. Wherin they doo manifestly admitte that defecte and ignominy of the vertue of our lordes grace in Baptisme, which S. Augustin was so carefull not to admitte, viz: *that in baptisme originall sinne only is rased of, not utterly rooted out.*

7. And in this poynte: whether the first motions of our concupiscence be sinne? Calvin himselfe is driuen to confesse the Ancyent Doctors to be against him. His wordes are these. *Neither is it needfull to labour in serching what the Ancyent doo thinke herein, In his lib. when therabouts one Augustin may suffice, who saithfully and with great diligence hath col- 3. cap. 3. lected all their judgements, and a little after, he addes. Yet betwene him and vs there is 10. this difference. That he in dede dare not call the malady of concupiscence a sinne: but bringe content to decipher it by the name of Infirmity; he teacheth it then finally to become sinne, when eyther action or consent is added therunto. Which is the same, and no other, then that which S. Iames said. Concupiscence when it hath conceived bringeth forth the sinne; and sinne, when it is complete, bringeth death. Vpon which wordes S. Gregory, and our venerable Countryman Bede, maketh three daughters or effectes of concupiscence. 1. suggestion: when any vnlawfull thoughte doth sodeinly present it selfe to our minde; wherunto if we doo not consent, but resist, it doth not bringe forth the sinne, but a crowne of life. 2. Delectation: when we doo not perfectly resist the first motion or suggestion, but in a mixte sorte we are somewhat delighted therein, although not with a full, but with an imperfect content: then hath sinne conceived venially; not mortally. But in the 3. if we proceede to a deliberate full consent, although it be only in thoughte, yet then is it a complete sinne, either veniall, or mortall, according as the matter of sinne (wherunto we haue consented) is veniall or mortall. As it is a mortall deadly sinne, to see a woman and with full consent of thoughte deliberately to lust after her: this is a complete sinne bringing forth the death, though it neuer come to action, because as our Sauour saith, *he hath already committed adultery in his harte*: and as he hath fully in thoughte consented, and either purposed or deliberately desired to put his thoughte in execution; so if he had meanes he woulde in dede practise it in Action.*

8. As for those Textes in the 6. and 7. chapters to the Romanes, though concupiscence be there diuerse times called sinne. Eyther he meaneth concupiscence actuall which hath some delighte or content. Or else if he vnderstand the first motions which are the remnantes of originall sinne; yet he calleth them sinne *improperly*; and so these are termed sinne, because they are following effectes and remnantes of originall sinne. Not that either of these after baptisme are in themselves sinne, excepte we doo consent vnto them. In like sorte S. Paul was, *soules vnder sinne*: where S. Chrysostome saith, *he speaketh in the person of wicked men, not absolutely of himselfe.* Or as S. Augustin interpreteth him against the Pelagians: *He was soules vnder the sinne of Adam; but now, is redeemed through Christe our lord.* And so he complaineth of some remnantes of that bondage: that he had still the sense of concupiscence; but did not consent: and therefore addeth: *what he did; that he did not approoue it; viz: not allowe of those motions which he did see.* And so: *he performed the euill, which he hated: ubi facere se dixit &c.* where he

2. cor. 5.

Et S. Am-

brof. in

hunc lo-

cum.

Rom. 7.

Lib. 1. c.

vra duas

epist. cap.

said 10.

Rem. 8.

said He performed: not by the affection of consent, and fulfilling action, but in the very motion of concupiscence: calling that a Deede, which was but an unwilling motion of a thought. And so the lawe, non concupiscas: bindeth against actual desires with consent: not against the first motions remayning as effectes of originall corruption: and so concupiscere, est, post concupiscencias ire: and those first motions are *some peccati*, the fewell of sinne and without consent, no way indeede sinne, no more then wood is fire, vntill it be kindled. And so *φρόνημα σαρκος* i. the wisdom or sensuality of the flesh, is enemy to God: by which sensuality he also meaneth actual sinne, and not originall. And so generally for the moſte parte when any Ancyent Doctor calleth concupiscence inſinuating, *sinne*, they speake of actual concupiscence with consent. Or doo so terme the effectes of originall sinne after baptisme, nor because they are absolutely, sinne but because they are remnants of sinne, and doo allure vnto sinne.

9. If it be said, that all is sinne which agreeth not to the lawe of God, or is *ἀνομία*. It is true; taking sinne in a generall sense for *vitium* a defect: as there be *vitia nature*, vel *artis*, defectes of nature, or of arte: viz: to be blind, lame &c: and such an *ἀνομία* or sinne, we may calle our naturall concupiscence; which of it selfe without consent is no more sinne, speaking properly & strictly, then to be hungry or thirsty against our will. Or no more then dreames of murder, & vnchaste imaginations of men asleepe, wherof they gaue no faulty occasion being awake. And though the such dreames doo not agree exactly with the lawe of God, yet who will strictly & properly call them sinnes? They agree not with the lawe in their substance materially: but formally in their intention, they are not against the lawe. As a woman ravished or forced against her will, without any consent; the Action materially agreeth not with the lawe exactly: and yet therein who can accompte her guilty of sinne?

Sap. 1.
S. Aug.
lib. 5. in
Iul. c. 7.
1 lib. Con-
fess. 10
cap. 28.

10. Finally we cannot say the first motions of concupiscence are sinne, because we oughte to abhorre them, & because God doth hate them: for all is not sinne which deserueth to be hated. Because euill of punishment may be hated as well as euill of Guilt; and whatlocuer allureth to sinne may be hated, though it selfe be not sinne. And so we abhorre the first motions of concupiscence, as occasions, not indeede as sinnes. And almighty God hateth all euill, euen of punishment, and so he detesteth Death, and is said *not to haue made death*; not as the first Author: *sed ut peccati ultor*: but as the iust punisher of sinne by death, He hateth all euill, of punishment, or of guilt; in respecte of the euill it selfe, not in respecte of the occasiō of good which he draweth out of the euill. And so of our worldly afflictions, saith S. Augustin. *Who would suffer miseries or difficulties? Thou doost command vs o lord to endure them, not to loue them, none doo loue what they suffer; though he to suffer they doo loue: for though he ioye in suffering; yet he had rather he had nothing to suffer.* In like sorte we may not desire concupiscence: not because it is sinne except we consent; but because it induceth to sinne, and is troublesome, greivous &c. neither ought the iudgment of God to displease vs; who would haue it to remayne for an Agony, and exercise of vertue; and tolde his Apostle. *My Grace is sufficient vnto thee: for his strenghte is perfected in our weakenes.*

THE CONCLVSION OF THE FORMER DECLARATIONS about Originall sinne; with some shorte admonitions to mortifie his force. Sect. 9.

THus I haue said somewhat of sundry questions about Originall sinne, wherein if I betedious to some; yet to others I know it will seeme to shorte, I confesse it is

a matter more lamentable, then disputable for all: wherefore in our meditation vpon this corruption, let vs mourne with Dauid. *That in iniquities we were conceived*, and our mothers brought vs forth in sinnes,

2. For though Baptisme doe cleanse vs; yet some sorrowful remembrance therof is good to humble vs. Baptisme takes away, *omnem labem* all the guilt, all the spotted and nature of sinne paste; *non omnem fomitem*, not all the fewell and inclination vnto sinne to come. Wherefore come, o my soule, in our present comforte let vs prayse our Redeemer, who had purifyed and washed all the vncleannes of our Birthe: and in our following diligence, by the helpe of his gracie, let vs be carefull to mortefy and kepe vader all corruptions of our life. O my soule be thou watchfull ouer my body: I will not say kill my flesh, because it is a parte of my selfe, and I may not hate it: yet remember it was a meanes in our conception, by which the purity was stayned. I say when thou werste infused, it did blemish that lustre and integrity which now thou shouldest haue, if thou werste not in his corrupte prison; though it defiled not the cleannes and purity of thy nature which thou first haddest by creation, and which we may recouer, and better by the grace of Christe, if we keepe our flesh in due mortification. Let vs make gaynes by our losse, and winne more reward by our paynes. O blessed be our Redeemer Iesus, who hath giuen vs this possibility. Let vs resiste and suppress the motions of our *concupiscence*, that we may aduance and increase the vigor of our *spirite*. Nay, o my soule, thou arte bound to doo no lesse: for if in Adam, his soule had not first contented to her owne fond affections and desires, the body had bene yet still in obedience: therefore as the rebellion of the flesh was first occasioned on thy parte (to pay for this fault) the disquiennes of continuall concupiscences must be endured by thy mourning patience, and overcome by thy mortifying diligence.

3. Be thou watchfull ouer thy *discerning reason*, least ignorance make falsehood true: be heedfull to thy *irascible courage*, least impatience drive a way that which is good: and be carefull about thy *concupiscible choyse*, least sensuality follow that which is bad. Whereas contrarily, our concupiscibility should only embrace good: our irascibility should only hate bad: and our reason should only be fixed on truthe. But, alas, we are witty and apte for errors, therefore labour to be discrete: we are headdy & subject to passions, therefore endeavour to be moderate: we are headlong & prone to pleasures, therefore strue to be temperate.

4. O my soule, these are our frailties: our reason dimme: our passions strong: and fottishnes in our desires: neither is it marueil, for we are *conceived in sinnes*: & *conceived in iniquities*. In our carnall generation, the vse of *reason* is suspended; the heat of *luste* is enflamed, and *pleasure* is soughte in vncleannes. O what better remedies, then in the merites and examples of our Redeemer? Let vs vse contemplation, and prayer, to enlighten our dimmed knowledge: let vs vse patience and humbleness to humble & to quench our strong enflamed affections: let vs vse mortification and abstinence to restrayne & refreine our fottish vncleane pleasures. O swete Iesus, graunte vs these graces: o most pure immaculate and blessed Mary pray for vs: o most seruious penitent, Saynt Marie Magdalen, be thou our Aduocate: that our regeneration may be more perfect, then our generation was corrupte: that whatsoeuer poore integrity we haue, it may be continued: and how great our vncleannes hath bene, that with contrite teares it may be washd. O we confesse our base birthe, *conceived in sinne*, to remember vs to be humble: and because we were *conceived in iniquities*, we doe entreat compassion on our naturall frailties; for thou arte most graciously pitifull.

MEDITATION. V.

Ecce enim veritatem dilexisti, incerta & oculata sapientia tua manifestasti mihi.

For behold thou hast loved truth: and thou hast manifested unto me the doubtfull and secret thinges of thy wisdom.

DIVERSE DEVOUTE INTERPRETATIONS
of these wordes. And an humble thanksgiuing of the Author for
his undeserved conversion. Sect. 1.

Hugo
Cardinal.
Math. 7.
Thren. 3.
Prouerb.
20.

THere is a threefold Truthe. 1. of life, against hypocrisie: in which they are faulty who are clad in the wolfe of sheepe, whiles they dissemble the malice of wolues. 2. in Truthe of doctrine, against heresie, which fercheth out false and foolish deuices. 3. In Truthe of justice, against partiall accepting of persons; which is an abomination vnto God. O founteyn and author of Truthe, deliuer my soule from all these yles, of partialitie, of heresie, and of hipocritie: let my life be true in deuotion of hartie actions, rather then in any ostentation of wordes, or seeming labor of lippes: let my doctrine be true, guided by thy holy spirite and in euery tittle submitted to thy Catholique church, rather then in trusting to myne owne witte, or relying on any others priuate conceyte: let my vprighte dealing be true, respecting others as I would be vsed my selfe; neither bending for feare, nor leaning for affection: *for behold, o lord, it is euident in all thinges, thou louest truth.*

2. Wherefore in my particular Cases of conscience; in my priuate sinnes, and other doubtles what should I doo? Some men are ignorant, some men are negligent, some excuse all, and some doo much extenuate their faultes: but I knowe my iniquities, against ignorance; I haue my sinne alwaies against me, and I will set my selfe alwayes against sinne, without negligence: I may not defend my faulte, but I doo accuse my selfe to haue sinned aboue all vnto thee, and before thee to haue committed euill. Nor woulde I extenuate, but aggravate my offences, fearing least they be worse then I suppose: for I knowe thou shalt be iustified in thy wordes and wilt overcome when thou arte iudged. Behold therefore I spare not to discouer eue my natural infirmities, I was conceived in iniquities. And all this playnes I vse in confession with sincerity: *for thou louest truth.*

3. Also thou louest truth, not alone in confession, but as well in satisfaction: for so thou giuest prerogative to mercie that yet thou wouldest kepe truth; thou doost pardon him that confesseth yet if he punish himselfe: So is obserued, both mercie & truth; mercie, because the man is freed; truth, because the sinne is punished. O blessed S. Augustin, it appeareth thou werre a Catholique penitent; sometime punishing thy body; not a carnall protestante euer pampering thy fleshe: thou doost require some sharpe satisfaction, after an entire confession; but these will not vndergoe the blushing of confession, much lesse endure the rigor of satisfaction: they are content with the liberty of their whoopell and an easy faith, and therefore they refuse the necessity of satisfaction and all harde truth. But though our Lordes truth haue harde sayings, yet we must repent

pent. O let vs not abhorre these *crushes*, which to flesh and bloud doo breede hatred, for thou o lord, *lovest crush*.

4. Thy prophet Nathan promised my sinnes should be translated from me; wherefore I haue great hope of pardon; and doo relye on all thy promises for thou *lovest crush*, and doubles wilt performe. I also haue some comforte in this respect; because I thought I committed a fowle faulte in matter of vice, yet in poyntes of faith I haue not swarued from that *Truthe* which thou doost loue. I haue caste thy grace, and loue, out of my will; but yet in my vnderstanding, I haue reteyned thy *crush*: It is naughte, and too bad, to haue one dore barred against thee, as a vicious Israelite; but it is wor'e like a heathē or an hetetique to shutte thee out with a doble barre, or with two gates, vidz: neither to belecue righte, nor to liue well.

Tisima.

Gemb.

5. Or peradventure, though the wicked Beleuer be somewhat easier to be conuerter, yet remaying obdinate he is in danger to be worse punished. Wherefore Euthymius supposeth Dauid to say thus: In my former wordes lamenting my naturall frailty, I mighte seeme to extenuate my faulte: O no: I reuoke any excuse: rather, o lord, I accuse my selfe according to *crush*. I was great in thy fauor, or as thy Secretary thou diddest manifest vnto me the *secret and doubifull shinges of thy wisdom*. O how many *hidden* prophecies hast thou *revealed to me*, which I haue published to others? but the more I consider these fauors, the greater I acknowledge my offences: more abhominable is the treason of a Secretary, then any falsehood of an enemy.

Enthim.

6. Thus I doo deeply & sincerely in all truthe accuse my selfe: yet I cannot tell whether herin it were presumption for me to intreate thy reconciliation & mercy, because I was once thy inward freind & fauorite. To remember passed iniuries doth prouoke a malicious minde to reuenge: and contrarily, why should it not moue thy mercifull nature to pity him sooner whom thou diddest once loue; I will plead earnestly, yet with humility: I will acknowledge my faultes to be so much more detestable, because being once so gracious in thy *secret* and especiall loue, I was so graces as to deserue thy iuste & open hate. Among men great loue is often changed into great hate, as the best wyne into the sharpest vineger: but thou o lord see'st not as men see, neither so variable to be soone changed, nor so inflexible to be hardly reconciled. As it increaseth my faulte to haue abused such gracious fauor, so the remembrance of this fauor losse by my faulte, doth so much more afflict my harte: as my sinne is greater, so my losse is greater, my payne is greater; and my sorowe is greater: O let these entreate by the greatnes of thy loue, that hauing bene a secret freind of thy priuy chamber, thou wouldest not leaue me as a base slaue to the despite of the publique worlde: I hope thy honor will not permitte it; and that thy great fauor will not be so much diminished.

7. Thus may they pray, who haue fallen from especiall fauors, that from their depe fall they may be raysed: and they who are admitted into secret grace, ought also to pray, that from so dangerous a fall they may be preserued. And in particular, thou (o my soule) must acknowledge thy selfe vnworthy of those graces which thou hast receiued; which if they be small in comparison of those which our lord can giue, or others doo receiue, yet are they many and great, and more then any way thou diddest deserue. Or how can the sunne send much lighte or plenty of beames into a howse which hath but small windowes? O my soule, if thou desire more lighte, set open all thy windowes. O holy spirit of *crush* and *secret wisdom*, shyne yet more into my harte, to shew me all necessary *crush* which thou doost loue, and still to manifest vnto me the *secret & doubifull shinges of thy wisdom*.

8. O let me see and consider how great mercyes I haue receiued, that I may be thankfull: how I did merite nothing, or rather how much I did demerite that I may be humble: and how vnprofitably I doo vse them; that I may be ashamed. I fled from catholique truthe which thou louest, and yet thou diddest so loue me, that thou diddest make me loue thy catholique truth which I declined: now I loue this truthe, which hath giuen me knowledge of thee; and how am I bound to loue thee, who diddest bring me to this knowledge of truthe? O what sweete secrets be in this loue? they are doubtfull to such as neuer tasted them, because secret: and to such they are secret, because they loue not thee, who doost manifest the secrets of thy wisdom to none but such as doo embrace the truthe which thou doost loue. This is thy wisdom, not to caste spirituall pearles before earthly swyne; nor to hide thy heauenty treasures from weake sucklings, or simple harted soules.

9. But how shall I prayse thy goodnes, o lord, and in particuler to my selfe: In the gospel it is said, thou wouldest not suffer diuells to enter into swyne but with me thou hast cast diuells out of a swyne. Doo I debase my selfe to say so? Beholde o lord, *thou louest truthe*. I knowe no swyne so filthy and so degenerate from his kinde, as I was, being a Protestante, from *thy truthe*: If, S. Mary Magdalene had seuen diuells of vices; how many had I of heresyces; Vnto her many sinnes were forgiven, because she loued much! O lord I haue loued but a little, & how many sinnes hast thou forgiven me? *thy wisdom hath reuealed my doubts, and manifested vnto me thy secrets*; I fondly doubted where was no cause of doubt; but I am resolu'd by thy wisdom: I was compassed with lighte, and yet I did not discern lighte, because I wanted hartly loue vnto thy catholique *truthe*. For I first loued not thee: but thou diddest preuenr me with thy loue, prosecute me with thy grace, and so finally diddest impart vnto me, *the secrets of thy wisdom*, which are the mysteries of thy catholique faith which now I doo beleue: thou hast not dealt thus with euery sinner, nor vnto thousandes better then my selfe hast thou manifested as vnto me, *the secrets and doubtfull shinges of thy wisdom*.

10. O infinite, incomprehensible bounty! what did thy majesty beholde in my baseness? nothing verely but thine owne loue, wherwith thou haddest disposed & prepared my harte to be *unpartiallie desirous of truthe*: this desire, and this loue, thou diddest first giue me, & afterwarde by these thou diddest draw me nearer vnto thee O swete Iesu who doost neither accept nor rewarde any thing which thy selfe hast not first giuen: thou hast giuen me loue of truthe, and manifested vnto me the doubtfull & secret thinges of thy wisdom: I doe enterteyne them as pledges & earnest pence of my hope & election: o let me so keepe and ever reteyne them, that I may neuer be ashamed nor confounded in them. Let them be meanes of thy better seruice, and no way occasions of my greater condemnation: I haue tasted of thy loue: I am acquainted with thy secrets: I am partaker of thy mysteries: let me rather dye then fayle or be faynte-harted; and sooner torne in peices then become ingratefull. I was most vnworthy to receiue them; and seing of meere mercy thou hast bestowed these talentes vpon me, I desire to retaine them with much thankfullnes, and through thy grace with some gaynes of merite. O blessed Sauour accept what thou hast giuen: O holy virgin, and all the Angells and Sayntes of heauen giue continuall thanks & prayse vnto our lord God for me. who am not able to thinke much lesse to declare, how I owe my selfe.

MEDIT.

MEDITAT. DN. VI.

Asperges me Domine hysopo, & mundabor: lauabis me, & super niuem dealbabor. Auditui meo dabis gaudium & lætitiā: & exultabunt ossa humiliata.

Thou shalt sprinkle me with hysope, o lord, and I shalbe cleansed: thou shalt washe me, & I shalbe made white aboue snowe. Vnto my hearing thou wilt giue ioye & gladnes: and my humbled bones shall reioyce.

THE VSE OF CEREMONYES DECLARED

by a picture: and the properyes of hysope, wherunto they may be alluded. Sect. I.

1. **T**He priestes of Moyses lawe doo purifye by sprinkling of blood with hysope: *Exod. 12. & 21.* and so they cleansed in a type or figure. 1. such as must eat the paschall lambe. 2. such as were defiled by touching the dead. 3. such as were infected with leprosy. *Num. 19.* 4. or those who being penitent did offer sacrifice for their finnes. O Lorde, as one who haue neede of all these, I looke not so much to the outward Ceremonyes, as I hope to be partaker of thy inward grace by the blood of that paschal lambe, who is also a sacrifice for the pollution & sinne of all the worlde.

2. In this actuall sprinkling of hysope and cleansing application of our Sauours merites, and of his death and passion, we doo liue, we doo bleeue, we doo hope, we doo merite, we doo labor & worke our saluation with feare & trembling, and not as Protestantes teach, by only faith, and so with presumptuous beleeuing.

3. Let others therefore be content alone with colors of imputation: our soules desire to be also innocent in substance. We respecte not so much the outward figure of hysope, as the inward vertue of our deare Sauours deare blood. Types and ceremonyes are excellent ordinances; yet we doo liue vp our mindes higher, and by occasion of these we doo more often remember, & more deuoutly apprehend the *truthes*, which they doo signifye. Some paynted Tables are so cutte & paynted, that one way they resemble a beautifull face, another way a deathes head; and a certeyn artificall workman made such a like picture of Moyses brazen serpent hauing vnder it a multitude of Israelites looking vpwarde to be cured of the stinging of fiery serpentes: and aboue it he placed a looking glasse in such a situation, that when he opened or drew a curtayne hauing before the said picture (which thoughte whiles it was couered you saw nothing in the glasse, and thoughte whiles it was open you saw no other picture but that of the brazen serpent) yet so soone as the curtayne was drawne you mighte playnly see in the glasse, not a reflection of the serpent, but a liuely representation of our Sauour on the crosse, with our blessed lady, S. Ihon, & S. Mary Magdalen standing at the foote therof: for as those other double pictures are made by cutting & paynting the Table sidewayes, so this was done crossewayes: in which as it downe

warde represented nothing but the serpent which was a type of our Sauour, and vpwarde reflected on the glasse the thing signified, which was his exaltation on the crosse; so shoulde we from the inferior resemblance of all ceremonies, by opening the Curtayn, lift vp our minds to beholde and lay holde on their signified substance for good things are figured, to be remembered; and they are remembered, to be apprehended. And so whiles we remember *hysope* sprinkling the blood of sacrifices, let vs by faith & good workes of deuotion, labour to apply the sacrifice of our Sauours blood & passion.

S. Aug. 3. Allso *hysope* we knowe is a lowe herbe & medicinable, which naturally desires to fasten his roote about stoncs; so doo thou fasten the roote of thy loue on Christe our rocke; and by imitation of his humility, he will cleanse thee. And as *hysope* is good to purge the swelling of the lunges, so haue we need of the humble vertue hercof to purge our Brestes puffed vp in malice or pride. As Saul went towardes Damascus breathing out hotte & bigge cruelties against the christians, but being once humbled and caste downe vpon the earthe, his swelling lunges were purged; & his vnsauory breath was sweetned.

Act. 9. 4. These properties also are written of *hysope* in two verses. *Purua, calens, passus purgans, petrosa, creatrix, lux sapidar, pleuri congrua, spargit aquam.* It is little, and hotte, purging the breast, stony, and spitting, it reliseth broathe, helps a pleurisy, serues for water sprinkling. Allso which doo well agree with a penitent; for thou must be little and lowly in thine owne eyes, and so thou shalt be exalted and great in the eyes of allmighty God. Thou must be hotte and feruent in charity, which is the loue of God about all, and of our neighbor as our selues for his sake. By sorrowe & contrition thou must purge thy harte from sinne: spitte out this sinne by confession: and by stony and stedfast satisfaction take roote in Christe our rocke. These foresaid religious exercises doo relishe and giue good taste to all our prayers & deuotions: they heale and take away all payne & punishment due to sinne; and lastly they sprinkle & refresh vs with the dewe & droppes of all heaueonly grace. O come my soule to this medicinable herbe of *hysope*, that being therewith sprinkled, we may be cleansed: and being washed in these vertues hereof, we may be made white aboue snowe. We haue neede of all these: for sinne is a deepe pollution hardly cleansed, whether it be a priuation, or haue oughte in it positive, or negative? whether it be directly in the soule, or a crooked relation to the iustice of God, sure it is of all men called a deadly deformity, and a detestable blotte, whose guilt remayneth still in the soule, after the acte is passed. It is a poysonous spotte & a venomous leprosy: o what shall we doo to be cleansed! washed! & made white aboue snowe. A dangerous disease requireth precious remedies: when he physicians prescribe Bezaz Stone, or Confession of pearles; then we knowe the patient is in a weake & wofull estate: And no lesse may we vnderstand our selues to haue bene in a wretched case when by no other meanes we coulde be cured (speaking of Gods ordinary power) but by this rare & excellent *hysope* sprinkled with the precious blood of our Sauour Iesus.

Magist. sentent. lib. 4. dist. 18. 5. cos. dist. 14.

OF DIVERSE CEREMONIES IN THE
Catholique Church made profitable by the sprinkling & vertue of
our Saniours precious blood, which is compared to the water
of the Poole of Bethesda. Sect. 2.

1. IN this precious sprinkling I shall finde a double cleansing. First I shal be cleansed from veniall faultes: and also if thou *wash me* I shalle made white above sinne. *Hugo Cardinal.* we from mortall finnes: for mortall crimes are remitted by washing of Baptisme or repentance & veniall offences by diuerse other meanes, of which some are exprest in these verses *Confiteor, Tundor, Respergor, Conteror, Oro, Signor, Edo, Lono, per qua venialia pono.* By Contrition, Confession, Knocking the Breast, Sprinkling with holy water, Prayer, By blessing our selues with the signe of the Crosse, By receiuing the blessed sacrament, By eating holy bread, By *Agnus Dei*, holy graynes, Indulgences &c. by giuing almes and by forgiving iniuries. By all, or any one of these, euer joyned with some contrition or displicence for our faultes, in generall, or particular, we may be washed from our veniall faultes: yet euery one & all these are vnprofitable excepte they be referred & grounded vpon the merites and vertue of our Saniour Christes blood, wherein the *hysope* must euer be dipped or else these sprinklinges will doo no good: but being therein moistened, our holy mother the Church hath appoynted diuersity of hysope branches, that euer some might be at hande: and who wanted occasion or affection concerning one, might readily finde more & easily stirre vp his deuotion by another.

2. Because also it is necessary we doo make vse and benefite of this precious blood, therefore diuerse meanes are assigned by which we may applye his excellent vertue. The water of the Poole mentioned in the gospell healed all maladies: yet excepte they entred into it to be washed, it cured none: so it is most true, that without the blood of our L. Iesus, no sinne is cleansed: nor any by this, except we do enter into this founteyne. Wherefore as to that poole (which was a figure of our Saniours precious blood) seeing the water is so necessary, if there were certeyn gates by which we must enter, were it not willfull slothfullnes, or idle madnes, not to enter those gates which may be diuided into fise sortes, as there be fise kindes of finnes. 1. Originall. 2. mortall. 3. venial. 4. such as haue the Guilte & eternall paynes remitted, but are subiect to temporall punishments in this worlde. 5. or such of these laste, who dye before they haue here satisfied all those temporall punishments, which therefore they must suffer in Purgatory.

3. The first kinde must enter this sacred poole by the large water gate of Baptisme, which cleanseth originall sinne. The second must passe into the same precious poole by the narrow roughe ston y gate of penitence, opening his three hard lockes of contrition, confession, & satisfaction, which giue entrance to deadly sinners. The thirde for veniall offenders is a playne free stone gate, more easily opened (hauing alwayes the master key of contrition) by any on other key of those good workes, Sacraments, Sacramentalls, or Indulgences, as is before mentioned. To enter this healing holy poole by the fourth yron gate, for satisfiying or escaping temporall punishments in this life, you must needes haue either the key of penall good workes, or of Indulgences, which vpon some good consideration may commute these penances. And lastly, for them who dye before they

haue latifyed sufficiently for all their temporall punishments: these to be altogether cleansed in the vertue of that poole, must passe it by the hoare fiery gate of purgatory, which they passe the more speedily, hauing the helpe of holy masses, indulgences, or prayers, offered by others in their behalfe.

4. This poole (I say) is the precious founteyne of our Sauours blood, vnto which all these gates and keyes doo direct: and without which, all these can doo nothing. But as our lord Iesus is only the foundation of all our redemption; and yet we vse the helpe of his sacramentes to communicate vnto vs the benefite of his merites, which we doo confesse they doo communicate without any derogation or dishonor to our Sauour himselfe: So good workes, and purgatory, and those Sacramentalls of holy water &c. they doo wish & helpe vs, in the vertue only of his precious blood, not diminishing but applying the maruelous fruite therof, which by so manifolde & diuerse meanes is ready at hand to profite vs.

5. A weake body apte to faynte or sounde, had need of many helpes to holde or recall life: among the rest it is vsed to sprinkle colde water in the face, wherupon Plautus saide: *Sparfisti aqua, iam redijt animus: thou hast tolde me so good tydings, that being ready to s. vnde for feare, now thou hast sprinkled water vpon me, I am come agayne to life.* O blessed Iesu, my sinnes and my doubtles had so reuolued & turmoyled my conscience, that vntill I bleued thy catholique *trithe which thou louest*, and vntill thou diddest manifest vnto me the secrets of thy mysteries hidden in the wisdom of thy catholique church, I was euer doubtfull & fearfull, and often ready to sounde at the bare name of death: But now thou hast sprinkled water in my face by the precious hysope of thee my Sauour, I may say with Iacob when he heard of his sonne Iosephes wellfare *my spirit is reuiued: for now my doubtles are dissolved, my sinnes are absolved, my feare is expelled, and my harte is setled in courage.* O proceede, deare Sauour, to giue yet more ioye and gladnes to my hearing, that, *my humbled bones may reioyce*: and that thy promise by Ezechiel may be fulfilled to powre out vpon vs cleane water by which we shall be cleansed from all our iniquities: for as S. Paul collecteth: if the blood of goates sprinkled did sanctifie the polluted; how much more the blood of Christe, which shall cleanse our conscience from dead workes? and thus I hope, o lord thou wilt sprinkle me with hysope, and I shall be cleansed.

**THE WONDERFULL EFFICACIE OF OUR
Sauours blood, and of the signe of the Crosse, which was besprinkled therewith.** Sect. 3.

1. **O** most precious and miraculous blood! which doost not spotte & steyne vs, as any other blood vseth to doo. Thou doost rather *cleanse vs wash vs and make vs white as snow.* As the Sayntes washed their *shoes*, and whited the in the blood of the lambe: not their persons only but also their garments. And as in Dyars arte out of one & the same Dyefatte they will make diuerse colors, according to the disposition or aptenes of the color put into it, as white will become blew; yelow will become greene, & blew will become red: only blacke, will take no color, but come out rather more blacke. So a fowle, blacke, deadly sinner not repenting truly, though he belecue our Sauours passion, or neuer so often frequent the sacramentes, so long as he continues still in his fowle sinne, his blacke soule will take no other color

color: rather for his abuse, he comes away worse; and of such the prophet asked; *can a blackmore change his skinne?* But a true penitent, or he that is in state of grace according to the preparation of his harte and his deuoute disposition in which he applies to himselfe the blood of our Sauior; so he eues receiues therefrom a persister color. Wherefore. S. Augustin speaks vnto the catholique church in these wordes, O happy and heauenly mother! among thy flowres neither wante lilies nor Roses, let euery one indeuour to attayne the colors which he can: eyther by virginity a crowne of white lillies; or by martyrdome a crowne of purple Roses. In the contemplation of our hopes, we may haue a fresh greene; or in the burning of charity, a perfect flame color: & in one word all the beautifull colours in the world may be obtained by this one admirable Tincture or Dye of our Sauours blood: therefore herein, ordord sprinkle me with hysope, and I shalbe cleansed in beauty.

Ierem. 13.

Serm. 2.
omnium
Sanctor.

2. Many herbes, beastes, fishes, & other creatures, haue wonderfull effectes of nature: But the vertues of all gathered into one, are not so strange nor so stronge, as this one effecte of our Sauours blood *To cleanse and make white*, the polluted blacke soule of a contrite sinner. Not the herbe Guila; which S. Ambrose saith, the Turles vse about then nestes, to driue away by his smell the hungry wolnes from deuouring her yong ones. Not the leaues of the plane tree, by which the storke driues away from her nest the owles or nighte Batts, least they touching her egges should make then rotten. Not the Pan-her, which by his sweete smelling skinn drawes other beastes to him, & then deuours then: and yet he himselfe, so soone as he sees the Hyæna, he runnes to lye downe at his feete, and by him is torne in peeces. Not the little fish Remora, that sticking to a shippe vnder sayle presently hinders her course. Not the Torpedo, which from the hooke by the Angelftringe & the Rodde so benummes the fishers hande, that he cannot drawe him out of the water. Not the Indian hamantes, which so stoppes the course of blood, that whiles it toucheth any parte of your body, though you receiue neuer so many woundes; yet not one will bleed. Not these nor a thousand more strange properties of all creatures, can be comparable to the admirable effectes of one drop of his blood, who was the Creator of all these, & the Redeemer of the whole worlde.

Aelian.
lib. de A-
nimal. 3.
cap. 37.

3. Saint Peters shadowe did worke miracles: but it was in vertue of this blood. What miracles may the shadowe of the blood it selfe doo? wherefore now a figure or shadowe of this blood; since it was really shed for vs, can be no lesse forcible then those figures which did but signifye it should be shed afterward. As this Type of hysope, sprinkling the blood of legall sacrifices, what vertues had it? May not therefore now the sprinkling of holy water in a better memory haue more efficacy?

Añ. 5.

4. As for the signe of the crosse, which touched & was besprinkled with his blood: what miracles! what force hath it had? and hath stil euery day wonderfull effectes fro the vertue of our Lordes death, and the effusion of his blood shed therevpon. Even the wood of the yong mans Coffen, said S. Ambrose, after Iesus had touched it, began to auayle vnto rayshing him to life, much more the wood of his crosse it selfe: which when it was found by S. Helena, both reuiued the sicke, & rayled the dead. And only the signe of the crosse, sometime without faith and deuotion, yet hath wroughte maruelous effectes; which doth shew the dignity that our lord giueth vnto the signe, for the excellency of the thing it selfe, which he sanctified by his death. As that christian who wickedly purposing to poyson himselfe, came to Iew a Doctor of physicke for some strong poyson: the Iew glad to kill a Christian, gaue him a violent poysonous potion. Before he dronke it, he made the signe of the crosse ouer it, Paulin.

Lib. 2.
sup. Eua-
Ruffin.
biss. lib. 1.
c. 7. & 8.
Nicoeph
lib. 8. cap
28.

as he vsed o doo commonly before he did eat or drinke. It did him no harme: he complaynes to the Iew that his poyson was not strong enough. The Iew coulde giue him none stronger: but the encrease the quantity of the same. As before, he takes it making the signe of the crosse. The poyson preuayles not. He is angry at the Iew: and the Iew is madde to see him still aliue: he doubteth the Christian had not taken it: or had mixte, or done somewhat else to it. The Christian sweares he had done nothing to it: only he remembers he had made the signe of the crosse, as alwayes he vsed. The Iew giues a little to a dogge, which presently burste. The Christian signing it with the crosse, agayne takes a great deale more of the same poyson, in the sighte of the Iew, and yet feelles no harme: wherupon he repentes: the Iew is conuerted: both of them aske God mercy, and become honest deuout men.

5. A blessed signe: made holy, and most glorious, by touching the body, and being sprinkled with the blood of our Sauour, who was God and man; he hallowed it with his death, sanctified it by his merites, honored it with his person: and as it representeth his passion, so it deriueth vertue from his merites. The crosse before times was a detestable torment for malefactors: now it is a royall ornament in the crownes of Kinges and Emperors: honored of all Catholique Christians: scorned, or abhorred of none, but Pagans, Iewes, Heretiques, and Diuells. And as the wonted shame therof is turned into honor; so the former curse therof is changed into blessing. O sacred signe, which as the Royall standarde of the lambe shall come before him to iudgment: A terror to the diuels, and such as shalle damned: a conforte to all Angels, Sayntes, and such as are to be saued: thou arte the key of Dauid vnllocking Limbo, and Purgatory to let out soules vnto liberty, and opening heauen and Paradise, to giue them entrance into rest and glory. Thou arte the hyafe of Dauid which helpeth to sprinkle sinners with the blood of our Sauour, to be cleansed, washed, & made white about snow. Or as Origen said: thou arte *Tendiculum magni Fullonis*, the Tenter of our great Fuller, who clenseth vs with his owne blood instead of soape; and in place of our weake rotten clothe, suffered his diuine body to be stretched for vs vpon this Tenter of the crosse.

THERE ARE SVNDRT DEGREES OF WAS- hing, cleansing, and whyting of sinne. Sect. 4.

1. O Blessed Sauour! washe me from the filthynes of vice: and in the beauty of vertue, make me white about snowe. By thy mercie cleanse me: and make me white by thy grace. If I be white as snowe in inwarde deuotion for my selfe, make me more white about snowe in externall exercise of good workes towards others.

Occam in
4. sent. 9.
8.
Gab. dist.
14. 9. 3.
4. 3.
Esay. 35.
Demonif.
euan. lib.
9. cap. 6.

2. Or thou, o my foule, take comforte from hence, that not only an innocent, but euen a penitent, may attayne to estate of most perfect purity. As S. Peter, S. Paul, S. Mary Magdalene, and holy Dauid in this place, by vertue of Christes merites hoped after repentance to be restored to perfection and purity about snowe. Wherefore, if we haue bene great sinners, let vs labour so much more to become great Sayntes, that as the prophet saith *In the caues where dwelseth dragons there may spring up greene rushes*: which (as Eusebius expoundes it) is instead of venomous filthy sinne, to haue pleasant flourishing vertue. Neither let it seeme strange, that as a notable saynte may become a notorious sinner; so a lothsome sinner may become a glorious saynte: for a garment which hath bene torne, did you neuer see it drawne vp with such skill that no rent coulde

could be discerned? and if vpon this occasion, the same garment were all embroidered, and the rent place couered with golde lace, or set with pearle, would it not be both a necessary mending of the rent? and a better decking of the garment? much better can our Lord Iesus repaire & adorne the deformed beauty of a polluted soule he can *sprinkle it, cleanse it, wash it, and white it aboue snowe.*

3. O *sprinkle me with hyssope*, as a *Beginner* in goodnes; to haue at firste some dewe & droppes of grace. O *wash me* next with some more plenty of this water, that I may *Innoc. 3.* *proceede* from grace to grace. And to the end I may be *perfecte*, make me *white aboue snowe*. Among earthly creatures there is nothing whyter then snowe: but aboue this doo the Sayntes in heauen *shyne as the iunne*. I beseech thee, O Sauour, *sprinkle me* with thy *hyssope*, and *wash me* with thy blood, that when this corruption shall put on in- *Math. 13.* *corruption*, and when this mortall shalbe clothed with immortality, then I may *1. cor. 15.* *be made white aboue snowe*, and shyne as the Sunne in eternall glory.

IT IS BETTER TO CONFESSE THEN

to excuse: to heare, then to speake: and of sundry kindes of ioye and gladnes. Sect. 5.

A. Fter my pardon I will reioyce: But a soule that is in sinne, how should it haue *S. Aug.* *amirth*? I will reioyce, o lorde, by *hearing* thy comfortes, not in pleading for my selfe excuses. Rather let me *heare thy ioye* speaking absolution to mine eares, then any way delight in my tongue pleasantly extenuating, or wittily auoyding my fautes. Wouldst thou after sinne, fayne plead for thy reputation? rather heare thy consciencie, and listen to repentance. Be sorye for it, & confesse it: then shalt thou *heare ioye* in thy harte, and no terror at thyne eare.

2. In generall, we knowe it is better to heare then to speake. And in spirituall contemplation, excepte we first heare what God saith to our harte, how can we hartily speake to him with our mouthe? according as in nature wee see him that is borne deafe to be cuer dumbe. Allso among men, he that *heares* as a good scholler, praïseth Silence, Beseech, Humilitie, and obedience: but he that is speaking as a paynfull Teacher, must labor with his voyce: he must be carefull that he speake to good purpose for others, without falschood or flattery; and he must be heedfull to himselfe, leaue his speech fauour of pride, or vayne glorie. Wherefore in S. Ihon it is said. The freind of the sponse doth *stande* & heare him: and S. Augustin there notes that if we *heare* dutifully we are freinds of Christe: and by hearing we *stande* more stedfast, whereas he that is speaking is alwayes in danger by his wordes to fall into some folly. *Iohn. 3.*

3. Wherefore, o lorde, doo thou speake vnto my soule, the wisdome of thy mysteries; the comforte of thy promises; and the desires of thy loue: o let me heare the musique of thy voyce in all these harmonyes: and last of all, let me *heare* that swete close of happynes *venire benedicti*: come you blessed. There is *ioye & gladnes*. In the soules felicity is *ioye*; & in the bodies immortality is *gladnes*: as the prophet said, in their owne country they shall possesse *double benefites*. Then our bones, that is our vertues shall reioyce: now they may be despised of worldlings, or of Diuels assaulted: but if now they be humbled; then they shalbe crowned. *S. Greg.*

4. Thy prophet Nathā, hath let me *heare* the pardō of my guilt; & so the release of eternal paynes; but he hath left a tēporal pūishment stil vpon me, that the sword shal not depart *Esay. 49.* *Vega* from my

my house &c. o let me heare also the relaxation of these temporall calamities. For
 5. *Thō.* 125 in euery sinne, there is *auersion* from God, & *Conuersion* to some creature; so it hath
 2. q. 87. a double punishment: first because so we forsake him who is infinitely Good: and
 2. q. 4. for our conuersion to creatures sensible punishments are due, because we were too
 1. in sens. much delighted in transitory vanities. O mercifull Iesu! let me haue *ioye* for the re-
 4. d. 15. a. mission of eternall payne, and *gladnes* for the pardon of temporall punishments. Or
 4. *ioye* for sinne pardoned, and *gladnes* for grace restored. In euery sorte for all my sin-
 1. *Diō. Car-* nes, let my conscience be fully pacified, which till I was conuerted would neuer
 1. *thus. Ti-* suffer me to liue without feare or disquiet.
 1. *telma.*

*THE IOYES AND GLADNES OF GOOD
 men, different from those of sinners: With a hartie reioicing of the
 Author for his Conuersion.* Sect. 6.

1. **T** Here is a *hearing* of faith, which brings vs to giue obedience & prayes:
 and there is a *hearing* of wordes by reading or preaching: the firste is inward
 leading to *ioye*: the second is outward directing to *gladnes*. Or the outward brings
 vs to the inward, and after both we come to *ioye & gladnes*. Wherefore, o my soule,
 seeke to encrease faith by hearing outwardly; and also doo thou heare what our lord
 speaketh within thee: o seeke *ioye* in the pardon of thy sinnes; & desire *gladnes* in the
 promise of rewarde. A wicked man can haue no true *ioye*: but they may reioyce whose
 reward is plenteous in heauen: such a *harte* may haue *ioye*; and such a *bodie* may haue
gladnes: as Dauid faith elsewhere *my harte & my flesh haue reioyced in our lining God,*
the harte hath ioye beleuing it selfe purged from spirituall pollution, and the *bodie* hath
gladnes feeling it selfe cleansed from carnall corruption.
2. In these shall our *humbled bones* reioyce: not so much of the body, as of the min-
 de: yet alas how few reioyce spiritually! and how many are full of mirth carnally?
 but the end of such mirth is sorrow because they are glad when they haue done ill: and they
 reioyce in the worst things: whereas to the other it is said, *Aske & you shall receiue, that*
your ioye may be full, and your ioye shall none take from you. It is exceeding hard to or-
 der and subordinate any *ioye* of this life, to that *ioye* which is in our lorde: the one
 doth diminish or endanger the other: but carnall and spirituall *ioyes* can neuer dwell
 together; and of these S. Ierome said, that neuer any passed from delights on earthe,
 to *ioyes* in heauen. Sara brought not forth Isaac, which signifies mirth, till she
 was olde, that is, till carnall pleasures be mortified we cannot conceiue any spirituall
ioyes, nor can this spirituall Isaac agree with fleshly Ismael, who instead of mirth is
 but a mocker; wherefore let vs banish this sonne of the bondwoman, for whereas the
ioye of wordlinges is said in the scriptures to haue a crowne of *roses* which are but *flo-*
wres that will fade, the crowne of Gods seruantes is said to be of precious stones,
 which are euer of value and cannot wither.
3. How should we expresse, o my soule, the *ioys* and *gladnes* which we haue inward-
 ly tasted, since we were reconciled to God. we are neither able worthily to giue
 thanks for it; nor sufficiently to expresse it: only let vs most humbly beseech our
 gracious lorde to continue vs this mercy, which verily is alone more worthe then all
 the kingdomes, riches, & delights of the whole worlde. And I dare vpon my soule
 assure any sinner or misbeleuer, who shall with contrition make a sincere confes-
 sion

sion, reconciling himselfe to God & his Church, that presently he shall find himselfe so disburdened, and so comforted, that he would not at that instant for all the worlde retourne agayne to his former estate.

4. O how proper is that speech of holy S. Bernard to our heavenly father! *Quando cor nostrum uisitas tunc ei lucet ueritas, uilescit mundi uanitas, & intus feruet charitas.* O my harte! when God doth uisite thee, then shines to thee his ueritie, the worlde appeares base vanitie, and in thee boiles heauens charitie. I can wish my best freindes no better, then to taste and see how sweete our lorde is: wherfoeuer I may find a Nathansel I cannot chuse but tell him I haue found the Messias; let him come and see: vnto his hearing and to his harte he shall receiue ioye & gladnes. And if his bones (that is, the best faculties of his minde) be humbled sincerely, they shalbe wonderfully reioyced. This hast thou experienced o my soule, for whiles thy bones would mooue and stand vpon their owne strenghte, and still trust to their owne skill, I could find no ease, nor any rest; for alwayes I felte somewhat was out of ioynte: but since they were humbled to obedience of faith, and submitted to the instruction and direction of the Catholique church, O what rest! what ease! & what reioycing of bones! for here be the best benefetters of a contrite soule: now I feele no former doubtres: nor wonted feares: I haue all quiet; and all assurance: the truthe shynes cleare, the worlde seemes base, the charity and loue of God shed abroad in our hartes is so comfortable, that it is vnspcakable. O what inwarde ioye, what true gladnes! O swete Iesu when thou entrest into a penitent publicanes house, thy father comes with thee, and thy holy spiritie comes with thee. O blessed Trinity! come daily into my poore harte with the riches of thy grace, and ioyne me vnto thee, that as our Sauour prayed vs all, so I also may be one with you, not one in substance: but one in humble & obedient vnitie of will, and one in deuout & feruent vnitie of loue.

5. O how doth my soule thirste (as a chafed Harte to the water founteyn) to be ioyned vnto thee more & more in this loue! I haue obligation to loue thee, because of thine benefites: but it thirsteth more in deuotion to loue thee for thine selfe, and because of thine owne worthienes. Because thou arte God, therefore I will loue thee: and because thou arte our God, therefore I will prayse thee. O thou who arte loue it selfe! and Author of loue: O warme my soule; nay heate it; nay make it burne and flame in thy loue. In this loue is inseparable vnity: in this vnity is vnspcakable peace: in this peace, which passeth all vnderstanding, is that ioye & gladnes which thou giuest to our inward hearing. O let me daily heare thee enter into my harte, and say peace be vnto this house: o sweet Iesu make thy prayer effectuell vnto me; and accomplish thy promise of ieding vs allso some portion of thy holy spiritie: o come with thy Father; and take vp your dwelling & make your mansion in me: O come in vnitie of obedient will, and in vnitie of feruent contemplation; come thus, and dwell with me: Let me thus reioyce in thee: speake alowde, and say vnto my soule; I am thy saluation. So vnto my hearing thou shalt giue ioye & gladnes; and my humbled bones shall reioyce.

MEDITATION. VII.

Auerte faciem tuam à peccatis meis, & omnes iniquitates meas dele. Cor mundum crea in me Deus, & spiritum rectum innoua in visceribus meis. Ne proijcias me à facie tua: & spiritum sanctum tuum ne auferas à me.

Turne away thy face from my sinnes, and blotte out all myne iniquities. Create a cleane harte in me O God, and renue a righte spirite in my bowells. Doo not caste me out from thy face; and thy holy spirite doo not take from me.

A GENERAL INTERPRETATION OF
all these wordes. And then what is meant by our Lordes face: and
how our soules are deformed, & scribbled full of sinnes, to be
blotted out. Sect. I.

Innocent. 1. **I** Et vs consider, o my soule how prudent, modest, and diligent Dauid is in prosecuting his petitions: and let vs with him haue care to aske those things which are lawfull: which are decent: and which are expedient. To be prudent, in asking things just: modest, in desiring things honest; and diligent, in requiring things necessary: least if we pray for things vnlawfull, our prayer be turned into sinne: if we entreate for things vndecent, we shall not receiue them because we aske amisse: if we demand things vnexpedient, it may be said vnto vs, you know not what you aske. Wherefore let vs be diligent continually to entreat pardon of our sinnes, as Dauid still insisteth vpon this same poynt. For this is most expedient & necessary: Turne away thy face o lord from my sinnes and blotte out myne iniquities. Let vs be modest against all vncleannes; and euen in our good deedes to desire humility of harte and sincerity of intention; for this is most decent and honest. Create a cleane harte in me, o God, and renue a righte spirite in my bowells. Let vs be prudent in praying for perseuerance in good; and in perpetuall election of the Best, because these things are most iuste and lawfull. Doo not caste me out from thy face, and thy holy spirite doo not take from me.

2. Turne away thy face from my sinnes: in regarde of my time paste. Create a cleane harte in mee: now in this time present. And for the time to come: doo not cast me out from thy face. Saynt Augustin thus expoundeth the first wordes. Turne away thy face: not from mee, but from my sinnes: for where he fastens his eye, he fastens his hande: if vpon good; to rewarde it: if vpon bad; to punish it. And to turne aside his angry face, thou must set a sorowfull face vpon thine owne sinnes: so neither shall thy person be caste out from his face; nor his face set against thy sinnes. O let thy face of mercy be shewed vpon vs, and we shall be safe: but turne away thy face of iustice, or we shalbe confounded. Thy Cherub had two faces, which Ezechiel saw: a face of a man: and a face of a lyon. O blessed Sauiour cast me not out from thy face of pity, with which thou diddest first appeare when thou becamest man: but turne away from my sinnes the face of a lyon in severity.

Hugo Cardinal.
Tsal. 129
Ezech. 41

nerity with which thou wilt come agayne to iudge the worlde. Then wilt thou appear against sinne (according to that reuelation) hauing eyes as a flame of fyre, thy face more glistering then the sunne, and a sharpe twoo edged sworde proceeding out of thy mouth: But now for fauour we entreat with thy spoule; shew vs thy face, and let thy voyce be in our eares: for thy voyce is sweet, and thy face is exceeding beautifull. And so in the former verse, we desired to *heare joye & gladnes*; and in this, to beholde fauour & kindnes.

Apos. 1.

Cant. 1.

3. The Romanes sent to the Carthaginians a Mace and a Speare, to make election of peace or of warre: we haue now our choyce, of a milde countenance, or of a seuerer browe: now olord thy face is mercifull: o caste me not from it: There will come a time when it shall be seuerer: o turne it away from my finnes. And blotte out all my iniquities. Let none of them remayne written vpon my soule, to giue me shame, or helpe the diuels clayme; as flauies, and carrell are marked to be chalenged. Plato said that the soule of an infante is *tabula ab rasa*, like white paper, or a cleane leafe of a table booke wheron nothing is paynted or written: But in processe of time, as we giue our selues to vice or vertue, so we suffer our soules to be written full of faultes, or of merites: And eyther we suffer the Diuell theron to paynte hell, with his fowle feedes and tormentes: or our good Angell to decipher heauen, with the glory of the sunne, the moone, and beautifull starres.

Pet. vega.

Arist. de anima lib. 3. cap. 2.

4. O my soule, how long haue we bene vnder the Diuells blacke pensell, who as with a fowle coale hath for every sinne drawne some ill fauored marke or picture vpon thee? he hath written all full of faultes: o how he hath interlyned all: and euen the margentes are filled full. I confesse it was much easyer at the firste to haue admitted my good Angells fayre writing and heauenly pictures (as children and yong people are most capable of religion and vertue.) But yet better late then neuer: thy mercy is omnipotent: o let it blotte out all myne iniquities: all the Diuells blurres: all his hellish pictures, and vgly handwritings: I desire to beginne a fayre copy: o gracious Lord, *turne away thy face* from my olde faultes, and I will turne ouer a new leafe, to begin a new lesse.

5. Thus shall the Diuells paynting all be blotted out: for as S. Ihon saith, *To this end appeared the sonne of God, to dissolue the workes of the Diuell.* Which is signified by the olde custome of the Catholique church, which hauing baptizd new converted christians at Easter, and hauing yled fasting & penance in lent, they called the first Sunday after Easter *Dominica in Albis: white Sunday*: because those who were newly baptized, were then all clad in white, to shew their cleansed innocency: and so they solemnely read that saying of S. Peter, *quasi modo geniti infantes: as children new borne*: to teach vs, that after our finnes washed by baptisme, or blotted out by penance, we should be carefull to kepe the garments of our soules white and cleane: or hauing become againe as yong children without malice or sinne, we should afterwarde procure the cleansed table of our soules no more to be defaced in vice, by the Diuells fowle fylt; but to be adorned in vertue with golden letters of grace.

1. Iohn. 3.

MANY SIGNIFICATIONS, AND PETITIONS, for creating a cleane harte, and renning of a righte spirite. Sect. 2.

1. **B**lotte out all my faultes: and then Create a new harte in me, o God. First, remission of sinne: next, infusion of grace: For though *Iustification* be in an instant; yet in order of nature, not of time, pardon is before fauour. And he saith *Create* grace in me: because it is not deduced out of any power or faculty of our soule, as are naturall

Lyranus.

H 2

for-

formes out of their substances or matter: but our soule had lost all his morall essence, or Being of grace: therefore he saith *Create a cleane harte*, that is, restore in me all morall gifts of nature: and *renue a righte spirite*, that is, all spirituall graces.

Ezech. 28. 2. *Create my harte*, which had losse it selfe, for *Ezechiel* saith to a sinner, *Thou arte become nothing*. Neither let *Ieremy* call me a *foole which hath no harte* to resiste sinne: for to haue no harte is to be dead and to haue no life. But in creating my harte; I shall recouer both life and wisdom: and by creating me a cleane harte, I may be among those blessed, who shall see God.

S. Greg. 3. Let me haue a cleane harte, not defiled with delights of any sinne; nor delighted in the filthynes of any pleasure: nor turmoyled with contentious passions: nor troubled with peruerse cogitations: for it ought to be a cleane temple of the holy ghost: not polluted with luxury: not strayned with enuy: with ambition nor headlong: nor houerling with pride. Or if we heare any of these clamorous affections within vs, yet not take pleasure,

Prov. 20. nor giue consent to their alluring voyces: nor a whitte to feele them: who can say he hath a cleane harte? yet must we cleane our hartes not to harbour and content vnto them. Or if we haue listened any whit too long vnto such dangerous thoughts let vs pray for a cleane harte: that all corrupte intentions may be abolished; and with a right spirite all good purposes orderly directed: despising all the glory of this worlde: fastening our mindes in the loue of God: keeping patience in reproches and injuries: humbling our selues to all men in meekenes: louing our freindes in God; and our enemyes for God: not coueting ought from other men; but rather giuing of our owne to the poore: in prosperity sober; and constant in affliction. Thus let vs be renewed in the spirite of our mindes, which in all these is a cleane harte and a right spirite: but by the vices which are contrary vnto these it doth become a crooked and a lothsome harte.

4. Create in me a cleane harte: not materially, but formally: for this creation is not of the harte in substance, but of his quality in cleannes. Create cleannes in my harte for infused vertues and grace may be said created, as neither compounded of any material substance; nor deriued therfrom. But yet being Accidentall formes they are not created alone, but existing in some subiect: and so *Deuines* say, *Gratia non creatur, sed concreatur subiecto inesse grato.*

Eushym. 5. Least from my reasonable discourse, impertinent, or vicious thoughtes should ascend into my harte, Create in me a cleane harte of vnderstanding. Least my actions should be hypocriticall, hauing my harte a farre of from thee, Create a sincere intention of harte in my will. And in my deuout hartie affections, Create a cleane harte in me, that I may follow *Dauid*, as a man according to thine owne harte.

Hugo Car. 6. And renue a right spirite in my bowells. Renue it: for I am waxen olde in vice: and make it righte to be directed streight to heauen; nor bowed downe in basenes; nor bended awrye in crookednes, to any thing of this worlde. New: in grace, for we may not put new wyne into olde bottels: & Righte in nature: wherfore we praie vnto the holie ghost. Send out thy spirite, & they shalbe created, & thou shalt renue the face of the earth.

Psal. 13. 7. Our Bowells are of such earthly nature, that they haue neede to be renewed in spirite: and our Hartes are so corrupted in sinne, that they haue neede to be caste in another molde which is to be created a cleane harte. O my soule, we were become like *Ephraim* a seduced doue hauing no harte: and we may complayne with the psalmist: Our harte hath forsaken vs: let vs desire our Lord to create vs a harte. Also like the *Queene* of *Saba*, admiring *Solomon*, we haue no spirite; or saynting in goodnes, we may say, *desecis spiritus meus; our spirite sayleth vs*: let vs beseech our Lord to Renue our spirite.

Innocent. 3

Psal. 142.

Reg. 10

Meditat. 7.

Converted to be a Catholique Scholler

Sect. 3. pag. 61.

rite O Iesu create in vs a cleane harte, out of which may not procede lowde thoughtes, adulteries, thestes, ambitions, nor any wickednes. *Renue* in our Bowells a righte spirite: to make vs right in all vertues, which according to the hebrew worde are called *restitudines*, righteousnes, streight lines, or perpendicular lines, from the center of the earth leading righte vp to heauen: That as in the beginning our Lord made man *righte*, so to the intent our End may be answerable, restore vs a righte spirite. *Marb. 15. Ecclesiast. 30.*

8. Dauids *harte* was vnclane by Adultery: *his spirite* was crooked by malicious subtilty: in this suble malice he murdered Vrias: in adultery he had abused Bersabee. In like sorte against *luste* we desire *cleanenes of harte*: and against crafty crooked malice, *rightnes* of spirite; or we pray, that we may haue in our *harte* cleane affections louing God entirely: and a *righte spirite* of discretion to discern good prudently. Allso mixing these, we desire discrete affections in our *harte*: and in our *spirite* louing & charitable imaginations. Nay we haue so much neede of a better alteration, that we may alter & interchange these wordes to desire a change of our selues almost into any fashion, rather then to remayne in our present corruption: o Iorde create in vs a cleane harte: and renew a righte spirite in our bowells: or create in vs a righte spirite and renew in vs a cleane harte: Allso we haue neede of a *cleane spirite*, and me doo wante a righte hart. We haue no harte, which therfore must be *created*; & our spirite is olde or losite, & therfore must be *renued*. And all these defectes are in our bowells, euen in the principall & inward partes of our nature: if our eye be blind, how great is our darkenes? and when our bowells & our cheife nature is faulty, how great is our wickednes? O God! create: renew: a harte: a spirite: & cleane harte, a righte spirite: a cleane spirite: a righte harte: we haue neede of all; in all our nature; euen in our very bowells. O furnish all our defectes: *Deus meus in quem desicio, ut foris sim*, as said S. Augustin, *O mie Iesu vpon whom I doo desire to relye, and faiste, that so fainting vpon him I maie be renued more strong.* *Lib. con- fess. 3. c. 6.*

9. By cleansing my harte from all worldly filthynes, thou shalte cheere it & lighten it in thy loue, and so I shall liue more cherfully: for as no creature (say philosophers) can long liue without some sorte of loue; so, such as our loue is, such is our life. If we woulde haue our life pure, at liberty, & glorious; let not our loue be slauish, corrupte, or base: O swete Iesu create in me a cleane harte of loue: and because our soule is not mooued by paces of the feete, but by affections of the harte, therfore vnto this loue. adde a righte spirite; not to be as wicked men, who walke in a circle, but like Ezechiels beast, which went righte onward & turned not. Allso a righte spirite euen in the bowells of our sincere intentions, which as a direct winde at sterne may further and order all our actions, & holde all our courses streight for heauen. *Arist. in Eth. l. 3. c. 1. Psal. 11.*

TO BE CASTE OVT FROM THE FACE
of God, is to be caste into all misery. Sect. 3.

1. NE proijcias me &c. Doo not cast me out from thy face: & thy holie spirite doo not take from me. Dionysius Areopagita vsed to say, that our Lord Iesus comes to vs firste, & goes from vs laste: for till we forsake him, he doth neuer forsake vs. And as Innocentius tertius saith. The holy Ghoste is taken from vs; not so much when he ceaseth to be possessed; as when he beginneth not to be possessed: for he of himselfe ceaseth not to remayne with vs; but we firste begin to dispossesse our selues of him: for in the day time, if any be blind, the defecte is in the eye, not in the sunne; and lighte departs.

teth nor till darkenes come.

Cap. 2. 2. Let vs consider (o my soule) with Ieremy, *how euill & how bitter a thinge is it to haue forsaken our Lord God: the faulte is euill, the punishment is bitter: It is euill because it is sinne, which is the worlde euill: It is bitter in diuersity of the payne, which in his sensible parte hath exterior fyre, and an interieur worme, which also in his losse is worthely depriued of the presence of God, whom we did forsake vnworthely.* O Iesu let vs neuer forsake thee of our owne frailty; nor suffer our selues to be plucked from thee by any tentation; least we deserue for euer to be caste out from thee, whensoever we yeild, or loue any thing else more then thee. If thou *turne awaie thy face of mercy*, all will be in confusion: and from thy face of iustice, whither shall we flye? *O illuminate thy countenance vpon vs, and shew vs thy mercie; thou arte our lighte & our saluation.*

3. Dauid releasing Absoloms banishment, gaue leaue he mighte returne to his owne house; but with this commandement *my face he shall not see*: Afterward Absolom playnes to Ioab, saying, If my Father be still offended against me, let him rather take my life, then forbid me his face: for it is a matter full of disgrace: empty of comforte: and wantes a cheise meanes to worke reconciliation; because we are sooner moued in fauour, or in pity, towards those whom we haue much conuersante in our eye. Wherefore o gracious Lorde *caste vs not out from thy face*: thrust vs not out of thy fauor: reiect vs not from thy mercy; exclude vs not from thy sighte or knowledge: exempt vs not from thy care or prouidence, nor let vs be estranged from thy loue or contemplation. O let vs neuer heare it said against vs, *Take awaie the wicked, so that he neuer see the glorie of my face*: for so was Lucifer cast headlong out of thy presence, as lightening from heauen: and so shall all they be caste with violence from thy face, to whom thou shalt say, *Go you cursed into eternall fire.*

4. It is miserable to be cast into captiuitie & bondage, as our lord threatned the Iewes, *I will cast you from my face*: vidz: into Babylon. It is terrible to be throwne from an highe Clyffe or a steep mounteyn downe vpon rockes or stones, as were those in the chronicles, of whom the scripture saith: *crepnerunt*: they burst and cracked in peices with their fall. It is most horrible & intollerable to be reprobate from Gods presence and caste into hell; and of such the scripture saith, *The soule of shins enimyes shall be rumbled as in a wheele, or in a whirlewinde, or as in the violence or circle of a slinge*. We beseech thee caste vs not into the miserable bondage of concupiscence or flauish passions: nor into the terrible downefall of pride or ambition: nor into the unsufferable torments of future perdition, or of present desperation: for he sinnes against the holy ghoſte, who supposeth his sinnes to be greater then thy mercie, which applyeth forgiveness by meanes of the holieghost: and therefore from him who casteth himselfe into such finall desperation, thou doost take awaie thy holie spirite. *O cast me not out* (by any of these) *from thy face*: and thy holie spirite (in any forte) doo not take awaie from me.

5. Origen saith that when our lord promiseth to looke vpon vs, he promiseth all that is good; for all our wellfare comes from his fauorable countenance. O let vs not be Runnegates like Cayn from the face of God vpon the face of the earthe. 1. to forsake God for the worlde: But let vs beseech him to looke vpon vs, like as he looked vpon S. Peter, and vpon that yong man in the Gospell, whom when he saw he loued him: to giue vs lookes of admonition, that we may repent; and lookes of fauour, that we may reioyce. To turne away his face of indignation from our sinnes, whose faultes doo vrge him to iustice, and yet not to caste our persons out of his presence, because our misery may moue him to compassion.

6. To

Hugo Cardinal.

Ierem. 7.

2. par. 25.

1. Reg. 25.

S. Gregor.

In Iouis.

26.

Meditat. 7.

Conuerted to be a Catholique Scholler

Sect. 3. pag 63.

6. To be *caste out* of our owne country by banishment is a ciuill death: and it is an ecclesiasticall death to be *caste out* of the church by excomuncation: The first is next neighbor to death of body; and the other to death of soule: But to be *caste out* from the presence of God, is more then both the *e*: for it is indeede the death it selfe both of body and soule. It is irckesome to be debarred our owne native country: and it is greiuous to be deprived the communion of Sayntes: But to be *caste out* from the fruition & ioye of Gods presence, is most lamentable. The Mary-golde flower, & another which may be called Follow-sūne, whiles the cherfull sunne shynes vpon them, doo alwayes turne themselues towardes his beames, moouing their heades after his course, from East, to west; and whiles they feele his comfortable heate, they remayne open, beautifull, & fresh: but so soone as the sunne is downe, or couered with a sharpe storme, or great thicke clowde, they close & shut vp their flowers, they hang downe their heades, or altogether wither, if they long wante his presence, as in winter. O Iesu thou arte my eternall sunne, I am this fading flower; yet if I will followe thee, as thou wilt neuergo downe, so I shall neuer decaye: o let me euer be turned toward thy face.

7 Pliny writes of a birde named Coladion which brought to a sicke body, if she willingly looke directly vpon him, there is much hope of life: but if she turne away her eye and would not see him, it is a signe of death. O Iesu beholde me, for my soule is sicke: if thou turne away thy face from me, I must needes dye; for only in thy presence is true life. Iob was an eye to the blinde, as that sea fish Squilla doth serue for eyes vnto another shellfish called Pina: O Iesu kepe me in thy presence, and fixe thy face vpon me, according as thy prophet Zachary said, *Our lord is the eye of man, and of all the tribes of Israel.* As Ester with Assuerus *let me find grace in thyne eyes:* O lord cast me not out from thy face, least so I should wante thy fauour, thy guldance; and thy defence: for euen among men we fasten our eyes vpon another, either for loue; or for gouernement; or for protection: O Iesu cast me not out from thy face of fauorable loue: O Iesu cast me not out from thy face of directing gouernement: O Iesu cast me not out from thy face of protecting defence: so shall I reioyce in thee, as my kind Patron: will obey thee, as my prudent Tutor: and I shalbe safe with thee as my allmighty Capteyn.

Lib. 9.
cap. 42.
Tullius de
natu
deor. lib. 1.
Zach. 9.

AMONG SVNDRY OTHER GIFTES OF
the holy Ghoste, let vs in particuler labour to be thankfull, and to
be constante. Sect. 4.

1. **A**ND thy holie spirit doo not take from me. I am a penitent, and yet I presume to suppose I haue thy holy spirit, whose effectes I desire may be encreased, not diminished. It is an effecte of thy holy spirit to be displeased with sinne: for wickednes is a delighte to an yncleane spirit. As therefore by this gifte of thy spirit I am come thus farre forward: to dislike my former sinnes, and to seeke pardon; so I beseeche the not to take frō me because of my vnworthynes that little which I haue; but rather in thy goodnes to giue me yet more, whatsoeuer I wante. No man can call our lord Iesus: but in the holie ghoste. To name him in worde, they may: but not to beleue in him & loue him with their harte about any thinge in this worlde: this none can doo without the holy spirit; (which is a spirit or inward breath of holynes) no more

S. Aug.

1. Cor. 10.

more then any can vocally speake without the breath of sayre. O Iesu! I beleue; helpe my fainte beleefe. O Iesu! I loue; increafe my colde charity. The small loue & poore faith which I haue, doo come from thy holy spirite: *O sake not this holie spirite from me: thou hast giuen it freely; o encrease it graciously.*

2. In vertue & memory of our deare Sauours five woundes, some vse to pray to the holy ghost in five words. 1. Veni, come. 2. purga, cleanse. 3. Reple: fill. 4. Accende: inflame. 5. Perseuera: Continue. *Come with thy inspirations. Cleanse by expulsion of sinne. Fill full with abundance of grace, inflame with heat of thy loue; and continue all these vnto the end: all are necessary & good, but without perseuerance no vertue is crowned. I haue begun in the spirite; let me not end in the flesh: O sake not thy holie spirite from me.*

3. It is a question among schoolmen: which is most bound to almighty God? One who was euer innocent? or one truly penitent? Some doo resolue it thus *Innocens maior debet, sed penitens magis debet.* Innocency is a greater benefite: and so he is indebted for a better gift: But penitence is more difficult; and also a demerited or undeserued vertue, for which therefore such a one is indebted so much more. To preferue one alwayes innocent, is to doo good vnto a man not ill. To drawe a sinner to repentance, is to doo good to an ill man. The first did neuer merite his innocence: but the other had demerited his penitence. Also it is easier for him to go forward who is sounde & standing on foote, then for him who is sicke & fallen vnder foote. And finally, Innocence is a Jewell of more price in the substance, and penitence of more value for the workmanship, wherefore the one owes more vnto God for being reserved in excellency, and the other because he is deliuered with such difficulty.

2. Tim 4.

Ad sororem.

Confess.
lib. 8. c.
11.

4. And as both procede of mercy vnderdeserued; so if they doo not continue in perseuerance neither of them shalbe crowned. The sayre blade of corne must come to a good eare, to a full kernell, to a seasonable haruest, & to yeildable flowre. The beautifull blossome must growe to a well set budde, and continue to a kind ripe fruite. Saint Paul saying, *There is reserved for me a crowne of iustice.* Saint Bernard enquireth, what proportion betwene our eternall reward & our merites of a few yeares, and allso; what iustice of rewarde can be due to vs who receiue all of mercy? Doubtles because our merites procede of his mercy, and so doth not mercy exclude merite or iustice, but rather vpholde them. And as sinners are eternally punished, for offending an infinite maiesty, so iust men thirsting after righteousnes do merite an eternall crowne of iustice; for if they were immortall on earth, they would perpetually serue God. And being once sincerely penitent, with S. Augustin, they would so abandon all their sinfull pleasures, that from the instante of their repentance, they shoulde no more returne vnto them for euer & euer; such must be the purpose of a true conuerter; for euer to caste of sinne, least at any time he be caste out from the face of God: and for euer to take care of perseuerance, least at any time he loofe the holy spirite, which he hath receiued; for so eternall iustice will giue him an eternall rewarde, herin proportionable to his eternall purpose and care to serue God.

5. Not like those peicemeale penitentes who still reserve some sinne; nor those changeable conuerteres, who are weary euery moone, or such as for a time cease to sinne; for a lent; for a sicknes; for a good sermon; or by any such present admonition; but when the storme is passed, the vowe is forgotten, & the Saynt is beguiled: or they are soone weary of well dooing, they must needs go backe to the flesportes of Egypte. *Non desistunt à peccatis sed recedunt: non desinunt sed relaxant; these go not awaye from sinne, they doo but go aside; they do not cease but slacken their iniquities.* Their time of

of amendment is but like a parenthesis in a speache (being only interposed as in the by) after which he presently followeth his former discourie. Or as a mad merry company at table, full of wyne and good cheare, and more full of immoderate mirth & laughter, swearing, & scoffing, and telling of lewde tales, vntill peradventure some body amongst them at the end of their meale at leastwise for custome say a grace: and then all putting off their hattes, euery one for shame (if he haue any) beginnes to set himselfe for a more sober countenance, except some (like a Puritan) holde his hatte before his eyes to dissemble and couer his continued laughter: But so soone as the grace is ended, as men paste grace, they presently returne to their vnruely reuell. Such are they who faste a daye, and become gluttons a whole weeke: who are abstinent in lent; and all the yeare after luxurious: who are demure at sermons, & lasciuious in chambers: who in his prayers turnes vp the white of his eye; and presently in his dealing woulde tear out his neighbors hatte: who is sober or continent for a few dayes about Easter, or any other time, to come to the blessed Sacrament, but ere long after, he returnes to his quaffing pottle, or to his curled harlotte: Or whosoer else beginnes to be a penitent; and before his end growes weary and faynte. From all these faylers, the grace of the sacramentes is subtracted, the giftes of the holy spirite are taken away, and deseruedly they are caste out from the face of our lord.

MEDITATION VIII.

Redde mihi lætitiā salutaris tui: & spiritu principali confirma me. Docebo iniquos vias tuas: & impij ad te conuertentur.

Restore vnto me the ioye of thy saluation: & with thy principall spirite confirme me. I shall teach thy wayes vnto the wicked: & the vngodly will be conuerted vnto thee.

IESVS IS THE IOYE OF OVR SALVATION,

which a sorrowfull soule desireth to be restored, and a comfortable soule prayeth to be continued. Sect. 1.

VEspasian the Emperour was called *delicie hominum*? *Delighte of men*: because he gaue such courteous answers to all, that neuer any went from him discontented. But with much more truth and reason doo we call our lord Iesus the *Ioye of our Saluation*, of whom neuer any asked hartily pardon and comforte, who went away denyed or grieved. He came to heale the sicke; to seeke the losse; not to condemne, but to saue the worlde; that whosoer beleeueth in him, should haue life euerlasting: who hath wished vs from our sinnes in his owne blood: who dyed for our offences, and rose agayne for our justification, who verily did beare our infirmities, and our sorowes he did vndergoe: who was wounded for our iniquities, afflicted for our wickednes, and by his tortures we are healed. Almighty God not sparing his only sonne: and he being God equall to his Father, not refusing to become man, and to dye for vs, nor his freindes, nor his seruantes, but his enemies, and slaues vnto the Diuell; redeeming vs from hell and damnation, to be equall with Angels, and heyres with himselfe of eternall glory. Wherefore, o my soule,

Eutrop.

Luc 19.

Ioan. 3.

Apoc. 1.

Rom. 4.

Esai 53.

Rom 8.

Philip.

I will glory in our lorde, and I will rejoyce in God my Iesus: for in all these pointes recited *He is the Ioye of my Saluation.*

Eccles. 11

Tob. 5.

1. Lighte is pleasing and comfortable, darkenes is irkesome and odious: of lighte comes deighte; but blacknes followes desperation. He that neuer before saw lighte, yet loues the sunne at first sighte: But blind Tobias, who had seene daye, sittes musing with himselfe, o what a Ioye would it be to recouer mine eyes! who now sitte in darkenes, and see no lighte of heauen. Holy Dauid had seene much lighte of heauen: for euen now he said *The doubtfull and hidden thinges of thy wisdom thou hast manifested vnto me.* The wildome of God, we knowe, is the Sonne of God: And was there, or is there any thing more doubtfull in nature, then God to become man? or more hidden to reason, then for him so to redeeme the worlde by suffering on the crosse: wherefore these hidden doubtfull secretes are called a *stumbling blocke to the Iewes*, as thinges ignominious & shamefull, & are esteemed *folly by the Gentiles*, as matters impossible and ridiculous: for to flesh and bloud without faith they are doubtfull & hidden. Vnto Dauid as a Prophet these doubttes and secretes were in some sorte reuealed: he knew the Messias should procede of his linage: and aboute all he expected (whiles he was in Gods fauour) to be partaker of the Benefites of his redemption: but hauing fallen into sinne, he perceiued himselfe to be gone out of the ioye of lighte, into the horror of darkenes, and not to haue any parte of saluation in those gracious promises. Therefore desirous of his former estate, he doth aptely praye: *Restore vnto me the Ioye of thy saluation:* and fearfull any more to lusteyne a like losse, he carefully addeth, *And with thy principall spirisc confirme me.* vid: least I fall awayne.

3. O mercifull God how long haue we sitte in darkenes and in the shadowe of death: vntill by thy bowells of mercy thy morning starre from aboue, hath visited our hartes in the Ioye of saluation; and enlightened our mindes to guide our feete into the way of peace. To come from hellishe darkenes to lighte from aboue, is *Ioye of heauen.* To be taken out of the shadowe of death, into the way of peace, is *saluation of Iesus.* O twete Saviour by thy bowells of mercy we beseech thee to visite vs in *this Ioye:* and to enlighten vs in *this saluation:* then shall thy seruante departe in peace, when myne eyes doo beholde thy saluation.

4. *Saluation and Ioye*, are well joyned: for euen the future hope of saluation hath present possession of ioye; for who doth firmly hope to be saued, he doth cherfully rejoyce in his hope: But S. Ierome translating this *Ioye of saluation*, to be *Ioye of Iesus*, he doth include much more: for in Iesus are conteyned all the infinite theasures of the Deity, and of our felicity: vnto Iesus is committed all power in heauen and in earthe: Iesus is the brightnes of eternall lighte: Iesus is the figure and substance of his Father: Iesus is the hope of Israell and of the nations: Iesus is kinge of kinges and lorde of lordes: Iesus is Prince of peace: Iesus is the wildome of his Father: Iesus is beautifull aboue the sonnes of men: Iesus is the glorious sunne of iustice: Iesus is the way, truthe, and life: Iesus is the water and founteyne of life: Iesus hath the wordes of life: Iesus is the bread of life: Iesus is the Father of the poore, the mother of the afflicted, and the Brother of the patient: Iesus is a glasse of chastity without spotte; a highe watchtowre of all vertues; and a Citadell or armory of perfection: Iesus is the clearenes of Angells: Iesus is the contemplation of the Patriarkes: Iesus is the illuminati of the prophets: Iesus is the leuell and Rule of the Apostles: Iesus is the Doctor of the Euangelistes: Iesus is the maister of the Doctors: Iesus is the victory of martyrs: Iesus is the corage of Confessors: Iesus is the spouse of Virgins: Iesus is the head of all Catholique christians: Iesus is the rewarde & crowne of all Sayntes: Iesus is the mediator of God and all men: Iesus is to vs *cause and coniunction of Ioye*

and

Ioye and saluation, by vnitng in one, God and man; and so becoming our *Iesus*.

3. O joyfull *Iesu*: O Saviour *Iesu*; O most louing and bountifull *Iesu*: most delectable & comfortable *Iesu*: most meeke and mercifull *Iesu*: O *Iesu* the *saluation* of them who beleue in thee: O *Iesu* the *Ioye* of them which hope in thee: O *Iesu*, *Iesu*, the bond and vnion of *Ioye & saluation* vnto them which loue thee. O giue them *saluation* who haue none; restore them to *Ioye* who haue loste what they hadde: and to whom thou hast vouchsafed thy selfe, O swete *Iesus*, least they should loose such a treasure, *Confirme them* for euer with thy principall spirite. O let my soule in such loue and resolute affection towards thee (O deare *Iesus*) be like his who was content to endure any calamity, or to go into hell it selfe, if there it were possible to dwell with *Iesus*: But o detphes! such is the presence of the vertue of *Iesus*; that hell with him, would turne into heauen; for in *Iesus* is *Ioye and saluation*, of certeyn security of secure eternity, of eternall quietnes, of quiet happynes, of happy lwetenes, of swete *Ioye*, and *Ioyefull saluation*. O giue me this *Ioye* of thy *saluation* and confirme me in the same by thy principall spirite.

THE NOBILITY OF A PRINCIPALL SPIRIT,
persenering to finishe constantly, what it hath begonne
generously. Sect. 2.

1. **I**T is no lesse vertue to reteyne what we haue gotten; then to obteyne what we wanted: therefore confirme vs, as Ecclesiasticus said of wilddome; so may we lay of this *Ioye*: *they who doo drinke thereof doo thirste for more*; not as dronkards for wyne, or couetous men for riches: but for the heauenly comforte of righteousnes spirituall just men doo desire to be more iuste. So S. Paul forgot what was behind him, endeavouring still forward: and counselleth all, to holde out to the end of the race, or else we should fayle of our Garlând. S. Francis after many yeares of his stricte life, & after our L. *Iesus* had honored him so miraculously which the markes of his fine woundes; and not long before his death he calls to his holy companions *Incipiamus fratres &c.* Let vs beginne good brethren to serue our lord God, for hitherto we haue profited litle: such was his humility not glorying in what was paste; and in desire of proceeding such was his feruency.

Philip. 2.

1. Cor. 9.

In vita e-

ius. c. 14.

2. As in naturall philosophie, though the matter doth much desire his naturall forme; yet the forme desireth much more to be ioyned to his naturall matter; for the first desireth it of naturall necessity; the second of naturall goodnes: so the loue of God like the forme of our perfection doth more seeke to helpe vs, thē we can or doo desire his assistance: for our forcible necessity drives vs to him; and it is his owne goodnes which drawes him to vs: but alwayes voluntary goodnes is more effectuell then compulsoy force; for good inclination continueth, when necessary compulsion ceaseth. And therefore our gracious Lorde who hath no nede of our seruice, yet doth he helpe vs to labour, because he woulde giue vs a rewarde.

Luc. 9.

Gen. 19.

Philip. 1.

Gemin. lib

5. cap. 69.

3. And considering his readynes to helpe vs, it is our fault if we faynte: hauing our hand at the plowe, we may not looke backe to Sodome; for S. Paul saith, *he whoe hath begonne in vs a good worke will perfect it, untill the daie of Iesus Christe*: wherfor we must expecte & continue vntill his dayes, not like the leoparde who seazeth vpon his praye by skipping and jumping; but if he misse at two or three of the first skip-pes, he followeth no further: O let vs not be such as either will come to perfection of deuotion *per saltum*, and to their desires of holynes at the first leapes; or else they

pag. 68. Meditat. 8. *The Contrition of a Protestante Preacher.* Sect. 3.

they leaue of, and doo despayre. It is pride, to seke to mounte with the eagle before
 Prayer. 6. we be full fetthered: & it is slothfullnes not to continue like the poore Ant, which
 weareth a pathe in a harde stone, with often passing ouer it: Rather, we must expect

Psal. 83. our Lord, we ke manfullie, & we shall be comforted, walking from vertue to vertue, untill
 we may beholde our God of Gods in Sion. We must worke manfully, with all our power,
 according to our present ability and strengthe of grace: we must expect patiently,
 and pray without ceasing for further ability and force; so we shalbe comforted in our
 labour, and in our prayer; so we shall go forwarde from vertue to vertue; and so
 at last ascend from grace to glory, from Sinay to Sion, and from among men who
 liue as Gods, vnto him who is a great king aboue all Gods; from trauell of our jor-
 ney to the rest of eternity, from the desire of faith, to the possession of hope, & to the
 fruition of charity, which abideth for euer and euer worlde without end.

Tiselman. 4. O confirme me with this principall spirite: vidz: of a prince, or of a king, to be ge-
 nerous, magnanimous, & heroycall against all difficultyes, which woulde hinder my
 continuance, or proceeding in thy seruice. O giue me this principall spirite to gouerne
 and rule all my affections, and passions, which woulde at any time disquiet me. With
 helpe of this spirite, and by the speciall assistance of almighty God (and not without
 these) can a iust man perseuere in his iustice: if a ship at sea haue no winde at all, it
 must waite with the waues: And so shall we be tossed and caryed by our affections
 & tentations, if through our defaulte this spirite and deuine breath doo forsake vs.
 Concil. Triden. de iustif. c. 13. 13. Wherefore relying vpon this as in humility we may not distruste, so in presumption
 & Can. 22. that we haue this spirite, we may not be secure. O let vs not to soone suppose our
 selues healed enoughe by satisfaction, least remitting and slacking our mindes from a
 carefull garde and watche vpon our hartes, so we come to fall soone, because we
 S. Greg. imagine our estate safe: We must say as it is in another psalme: O let my harte rejoyce,
 that it may feare thy name, for filiall feare to offend will euer kepe vs in ioye not to
 haue offended: and true spirituell ioy for our pardon, wil neuer make vs carelesse of
 Psal. 85. our faultes. Wherefore as the heauens are confirmed by the worde of our Lorde in a
 Psal. 32. successefull motion of nighte & day, for labour & for rest; so confirme vs we entreate
 thee in rest of ioye, and in labour of feare, that by our sonnelike feare we may be
 directed in our labour, & finally admitted into the eternall ioye of thy rest euerlasting.

SEVERALL DISTRIBUTIONS OF THE same spirite, into Righte, Holy, & Principall. Sect. 3.

i. IN these veries, the spirite is thrice mentioned. 1. a righte spirite. 2. a holie
 spirite. 3. a principall spirite. The sonne of God is a righte spirite. A holie spi-
 rite is the holy Ghoste. And God our Father is a principall spirite. Sinne is said som-
 time to be forgiuen by grace; sometime blessed out by the blood of the crosse; and som-
 time to be covered by charity. The holy ghoste infuseth grace; the Sonne shed his
 blood; and God the Father in wonderfull loue to vs, gaue his only sonne for vs. O
 blessed Sauour, renew vs with thy righte spirite: o holy ghoste take not thy holy
 spirite from vs: O almighty father confirme vs with thy principall spirite. Renew vs
 by thy blood; take not thy grace from vs being renewed; and not loosing grace, let vs
 be confirmed by thy principall spirite: for so shall all our sinnes be blotted out, haue
 pardon, & be couered.

2. O holy and vndeuided Trinity; Create my harte, which is worfe then naughte,
 for

S. Aug.
 S. Amb.
 Apol. Da-
 uid c. 13.
 & 15.

for thou arte creator. *Renue my bowells*, who serchest our Raynes, for thou arte Redeemer. And *giue me a righte spirite* instead of my corrupte thoughtes, for thou arte Sanctifier. *Do not cast vs of*, for thou arte our Patron, to whom else can we flye? *Take not thy selfe from vs* for thou arte our paymaster, of whom else can we haue reward? *Restore vs*, for thou haste made gracious promises; and *Confirm vs*, for in all these thou haste principall power. I call firste vpon the spirite of the Sonne; because none can come to the Father but by the Sonne; and I place the holy ghoſte betwene them both; because from both he procedeth. Allſo I praye thrice for thy spirite, to haue ſome proportion (thoughe not the ſame meaſure) with the Apoſtles who receiued him thrice. 1. to heale diſeaſes when they were ſent to preache. 2. after the reſurrection, when they receiued full Orders. 3. when they were confirmed and illuminated in their authority at Pentecoſte. I beſeech thee let me haue my ſinnes and infirmities healed: let me receiue grace in thy Sacramentes: and confirme me euer with boldenes in the profeſſion of thy faithes; that if before time I haue fled from thee as a fearefull Diſciple, I may after thy Pentecoſte as a ſtrengthened Apoſtle reioyce in ſuffering for the name of Ieſus.

3. Furthermore by thy *Righte spirite* grante me verity. By thy *holy spirite* Bonity. And in thy principall spirite, vnity. So to haue Truthe of faith ioyned with goodnes of life; and neither of them ſeparated from vnity of loue & peace; that ſo alſo in thy spirite, our Beleeſe may be *righte*; our conuerſation may be *holy*; and aboue all our peace and loue may be *principall*: eyther because it is a principall marke of thy true diſciples; or is a principall vertue; or because Satan laboring nothing more then Diuiſion, we haue neede to pray for the principall power and ſpirite of vnity, to *confirm vs* euer in this principall charity.

4. Or by thy *righte spirite* order me arighte towardes my neighbor; by thy *holy spirite* make me good in my ſelfe; and towardes thee, o God, let me haue a *principall spirite*; for to thy honor we muſt directe all, and loue thee aboue all. Allſo let me enioye a *righte spirite* againſt couetouſnes and vniuſtice; a *holy spirite* againſt luxury, and intemperance; a *principall spirite* againſt pride and oppreſſion; for a principall noble minde is humble and not cruell in ſuperiority; a holy harte is moderate & abſtinent in all delightes; and a righte eye doth neuer couet another mans goods, nor will looke vpon any Bribe. Thus ſhall we not be ſquynte eyed nor pur-blynde, againſt whom the prophet complayneth, *They haue not knowne to doo righte, treaſuring up iniquitie & robbery in their houſes.* Thus ſhall we obſerue the counſell of S. Paul charging vs to *ſeſolowe ſanctitie without which no man ſhall ſee God.* Thus if be humble and curteous euen towardes our inferiors, our Lord hath promiſed by Eſay, that *his spirite ſhall reſt & remayne vpon him that is humble & feareth his wordes.* Wherefore in all theſe let vs euer praye for the ioye of Ieſus and his ſaluation: to be giuen, if we wante it: to be preferred, if we haue it: to be reſtored, if we haue loſte it: & ſo alwayes to be confirmed with his principall ſpirite.

Amos. 3.

Heb. 12.

Eſay. 66.

TO TEACHE OTHERS IT IS CONMENDABLE: but it is neceſſary firſte to be well informed, & reformed our ſelues. Sect. 4.

1. **T**His is a worke worthy commendation, to teach the bad to become good. S. Ambr.

The cheiſe ſkill of a good pilote is among rocks; of a diſcrete ſchoole mai-

S. Aug. After is about dull or vnurly wittes; & of an experienced Capteyn is among fearfull or disordered soldyers: So our Sauour came to heale the sicke, & to binde vp the broken harted; so must we also seeke to helpe the sicke, for the hole haue not such neede of the phisitian; to teach the wicked and vngodly, least any sorte be losse by our negligence; to bring the wicked into the wayes of God, & that the vngodly may be conuerted vnto him: whether they be wicked Christians, or vngodly Pagans; or such as haue no God; haue forsaken God; or doo greiuously offend God: for as S. Paul saith, *It is God who iustifieth a penitent sinner*: of what sorte soeuer.

S. Greg. 2. Thus let vs drawe all sortes we can vnto repentance: the tractable by hope of pardon; & the harde harted by feare of hell fyre; for this is both a signe & a duty of a true conuerte, to be desirous allso to conuerte others; either by perswasion of wordes, or by example of dedes; assuring our selues that the zeale of soules is a great satisfaction on our parte, & vnto our lorde a gratefull sacrifice.

Hug. Car. 3. Obserue notwithstanding that firste we must desire to be couerted & confirmed our selues, before we take in hande to reduce & teach others: as our Sauour appointing his Apostles to conuerte all the nations of the worlde, yet firste he willeth them to *sitte in Ierusalem till they were endued with vertue from above*: firste to haue our selues enabled, which our lord performeth to them who *sitte in Ierusalem*. 1. who abide in constancy within the city of peace; for vntill we be well rooted, how shall we endure a storme? or bring forth the fruite.

In Ezech. 4. So also said Exechiel *The lippes of the tables one hande breads he were turned inward*: vpon which wordes S. Gregory collecteth, that measuring by palmes or hande breadthes, signifyeth actions: and to turne the lippes inward to these, is to heare firste as a scholler before thou speakest as a teacher, to taste what thou giuest as a nurse; and to worke what thou commandest as a laborer. For Salomon calls him slug-

Prou. 19. garde who hides his hande in his bosome & will not put it to his mouthe, not so much for meate, as to performe with his hande what he speakes with his mouthe. And thus let vs folowe S. Peters aduise, *As euery one haue receiued grace*, so to em-

1. Pet. 4. ploye it towarde others: in grace of speache; & grace of action: that as the holy ghost appeared in fashion of a tongue, so also, he is called in holy scriptures *Dignus Dei*

Luc. 12. the finger of God, our Sauour saying he caste out diuels by *the finger of God*, that is, by the vertue of the *holie spirite*, which is a finger of action, as well as a tongue of speache: that as our coutryman venerable Bede hath written a Treatise teaching men to speake or expresse their mindes, by the signes & motions of their fingers (as we vse to talke with dumbe men) so we shoulde learne according to our English phrase *to handle our tongues well*. i. by the workes of our handes to make good the wordes of

Ierem. 8. our tongue. For otherwise that accusation of Ieremy will fall vpon vs, *mendacium operatus est*, we haue wroughte a lye, whiles our bad actions doo falsesye our good speeches; or when we doo good for hypocrisy not for sincerity; it is a monstrous lye: because ordinary lyes are spoken; but such a lye is wrought: *operatus est mendacium*, a lye with a wrought latchet, which may be scene. Contrarywise a true seruante of God, & one who will teach his fellowe seruantes the iuste & complete will of his maister, he must learne Salomons lesson: *Read my lawe as the apple of thine eye*, vidz: with attention *And write it on thy fingers*, namely, in execution: so the prophet saith the worde of our lorde was made in the hande of Aggæus; where he mentioneth *making of it in his hande*, for reuealing of it to his knowledge, because our knowledge is wayne without practise: as in Geometry & the Mathematiques one quarter of an howres practisall demonstration will make you to vnderstand more then a whole weekes

weekes theoricall study: and as the 7. planets giue more influence then the fixed starrs, because the one are fixed in their spheres, and the other haue their peculiar motions; for influence proceedeth from lighte & motion, not from lighte alone: and therefore we must like S. Ihon Baptiste as well burne & mooue in heate of charity, as shyne & stand still in lighte of faith. Not as the Lacedimonian of the nightingall, to haue a sweete voyce only, and nothing else. Nor Iacobs milde voyce, & Esaus rougher handes. Nor as Agis said of a witty Sophister that when he helde his peace he had nothing good in him. Or as Stratonicus coming by a founteyne asked of the inhabitants nexte it, whether the water were good? they answered: *we vse so drinke of it.* The faith he, it is like to be naughte, for your faces & complexions seeme to be corrupted: iudging of their founteyne by the operation & effectes therof: as we likewise shall be discerned by our deedes, what is in the founteyn of our hartes.

WHAT BE THE WAYES OR PROCEEDINGS of our iustification: & What faith doth teache vs in these wayes. Sect 5.

1. **VV** Herfore least penitent or thirstie men shoulde drinke of corrupted founteynes, I will directe as many as I can, to the cleare waters of healthfull doctrine, whose springes are only within the boundes of the Carholique church. *I will teach the wicked thy wayes;* vidz: such as haue bene in wickednes of sinne, or of heresye, I will shew them thy wayes of iustification.

2. *I will teach them,* that sometime thy lawes and thy wayes are called *iustifications* praying with Dauid *I woulde my wayes mighte be directed to keepe thy iustifications.* 2. Sometime they are said to be iustified who are only declared to be iuste, which is imputatiue righteousnes, wherof Esay said: *wo be to you who doo; iustifie the wicked for bribes.* 3. Sometime for the first iustification, or obeyning of iustice vnto a sinner; wherof S. Paul saith *whom God calleth, he iustifieth.* 4. Sometime for encrease or proceeding in further iustice, which is called a second iustification of one already iuste; of which S. Iames speaketh, concluding that a man is *iustified by workes, and not by faith only:* and S. Ihon willet him who is iuste to be further iustified.

3. *I will teach them* that the end of our iustification is the Glory of God, & the salvation of our soules. That the cheife efficient cause of our iustification is the Goodnes & Mercy of God: the efficient by-way of merite, is the passion of Christe: the efficient by-way of instrument vnited, is the humanity of Christe: the efficient by-way of instrument separate, are the Wordes, Sacramentes, & their Administers. The materiall cause or subiect of our iustification, is the minde of man, especially the will, wherein this iustice is wroughte & remayneth. The formall cause in habite intrinsecall, is the habite of grace or charity infused: in habite extrinsecall, or exemplar, it is the very iustice of our Sauour Christe, in which S. Paul admonisheth vs *we shoulde beare the image of the celestiall man,* i. Christe; *as we haue borne the image of the terrestriall man,* Adam; But the formall cause in Acte, are good workes; which in one respecte are the Effectes of our iustice; and in another haue also so efficiency in our iustification; as likewise haue feare, faith, hope, loue, & repentance; all which laste, as dispositions preparing our minds & will, doo euery one in some sorte iustifye. *I will teach them* that faith necessary to iustification, is not to be restrained only to the promises of Gods

Psal 118.

Esay. 5.

Rom. 8.

Iacob 2.

Apoc 22.

Concil.

Triden.

sess. 6. c. 7.

Ephes. 1.

Car. Bel-

lar. de in-

flis. lib. 1.

cap. 2.

1. Cor. 13.

Gods mercy; but it must beleuee all Truthe which God hath taught; And that faith is feared principally in the *understanding*, & not in the *will* as a confidence; for so it should be all one with hope; And that in the *understanding* it is a firme assent vnto all things which God propoundeth to be beleueed; and not a knowledge of them.

4. Touching the first: Our Sauour in the holy Gospells, and in the Epistles, and Actes of the Apostles, they doo often require other pointes of faith to be beleueed, beside the promises of mercy: as that Christe is omnipotent: that he is the Sonne of God: that he is God and man; and the true Messias: that he was crucified, and rose agayne &c. & so all the other Articles of the Apostles Creede (whatsoever the Caluinistes say to the contrary) are poyntes of justifying faith without beleefe wherof no man can be saued; and yet mozte of them pertaine to other matters then to promises of mercy.

5. Touching the second: that faith is an assent of the *understanding* in beleefe; not a confidence of the *will*, which pertaine to hope; and therefore S. Paul saith that in Christe *te- su we haue truste and access in confidence through his faith*: therefore faith is not a truste or confidence, but the cause of truste and confidence, which we get *through his faith*. And S. Augustin saith: *Credere, nihil aliud est nisi cum assensu cogitare: to beleuee is nothing else, but to thinke of a matter with assent therunto*. And S. Bonauenture maketh a double certaintie; one of faith in the *understanding*; another of hope in the *will*: By the firste, we beleuee firmly as true all propositions of Gods worde in generall. and by the second, we haue good confidence in the particuler application of those things which may pertaine to our selues, as good for vs: For *atingimus Deum* we are joyned or doo reach vnto God, only by our *understanding* and our *will*: in our *understanding* is faith: and because our *will* considers things; eyther as iuste, and so we loue them, or as profitable, and so we desire them; therefore in our *will* is both hope expecting our heavenly profitable Good; *charity* louing all that is equally iust: And so we haue the 3. Theologicall vertues: faith: hope and charity.

6. In the thirde poynte: Faith is not a distincte knowledge; but an obedient assent captiuating the *understanding* to the obedience of faith: for where there is a playne knowledge of truthe, it needeth not to captiuate the *understanding* to obedience: Therefore the Apostle twice reckoneth knowledge & faith, as two seuerall giftes of God: and the common phrase is *oportet discentem credere*. A learner must beleuee, viz: such things as he doth not or cannot *understand*. S. Hilary said, *It hath rather a reward, then neede of pardon to be ignorant what thou beleuest*: as in the mystery of the Trinity. Saint Prosper alledging those wordes of scripture *Excepte you beleuee, you shall not understand*, collecteth thence, that faith proceedeth not of *understanding*, but *understanding* cometh from faith: and S. Augustin accordingly prayed, *credam vt intelligam, non intelligam vt credam*, o Lord de let me beleuee, that so I may *understand*, not by *understanding* to beleuee: wherfore faith going before knowledge, is not all one with knowledge: For firste there is apprehension: next is Assent (which two together make faith) and thirdly is knowledge; now in parte; and hereafter fully, when *fides* shall be *uides*; when we shall knowe as we are knowne.

7. Note also, that this apprehension is eyther indistincte and in grosse; or it is euident and particuler: this laste is neither necessary, nor enoughe vnto faith: the firste is necessary, but not enoughe; for both of them must haue Assent. Therefore if a country-man, or other ignorant playne soule doo giue his firme Assent to that which he apprehendes but grossely, he hath faith; whereas a heathen philosopher, or other cunning Clarke, though he haue neuer so cleare an apprehension, yet he hath no faith, if he haue not assent and credite to that which he *understandeth*: wherfore faith consisteth more in *Assensing obedi-*

Meditat. 8.

Converted to be a Catholique Scholler.

Sect. 6. pag. 73.

science, then in understanding knowledge.

5. Likewise this Assent is double: eyther grounded on reason and the evidence of the *De vili-* matter; or vpon the authority of the Teacher. The firste may be called knowledge: but *sane cred.* the latter is properly faith. So saith S. Augustin *That which we understand, we owe it vnto* *cap. 11.* *reason; but what we beleue, vnto Authority.* And yet thus, though the faith be not knowledge; yet is knowledge both profitable to encrease our loue of God, and commendable in them who desire so to profite. And therefore with Dauid *I will teach the wicked* in matters of faith what to beleue, yeilding their Assent to the infallibility of the church: and in matters of knowledge how to vnderstand by illustration of argumentes grounded vpon reason: for these are the wayes of God and of certeyn truthes; which if they be not sensibly demonstrable to fleshly eyes, yet are they evidently credible to spirituall hartes. Thus *I will teach thy wayes*, which are thy iustifications.

**HOW MANY OTHER PATHES DOO LEAD
vnto the wayes of iustification: and that we are not iustified by
faith only. Sect. 6.**

And the vngodly will be converted vnto thee. How shall a wicked heretique or ignorant man learne thy wayes of truthes? By *obedient faith.* How shall an vngodly Catholique or a lewde sinner be converted vnto thee in a good life? By *iustifying faith.* It is faith which begins first to iustifie a sinner: and secondly alio the iuste shall liue by his faith. In matter of our iustification alwayes faith must be one: yet *only faith* doth neuer iustifie. Neither firste as the only Disposition vnto iustice: nor 2. as the only formall cause of our iustice: nor 3. as the only encreaser or preseruer of our iustice.

2. Luther on the Galathians once said *that faith is our small iustice for which a man is* *Cap. 2.* *iustified* making faith an essentiall cause of our iustification. But since all protestants reject that saying, and make it only a bare instrument, as a hand receiuing an almes: and so to iustifie vs only relatively. Yet touching the concurrence of other vertues and good workes, the Elektorall Wittemburgians or softer Lutherans following Melancthon (with whom herein concurreth Caluin) they require the preience of good workes as necessary signes and fruites of faith; yet denying them to haue any efficiency vnto iustification. But the Saxonians and harder Lutherans following Illyricus deny any necessity of good workes to iustification; either in preience, or in efficiency, alledging these sayings of Luther, *Faith doth iustefie without and before charity:* and in his disputation, *whither workes a-* *Galath. 2.* *unayle to iustification,* he anoucheth *That faith, excepte is be without the least workes,* *Tom. 2.* *doth not iustefie; nor is faith.* These and many other be their particuler dissentions among themselves, though against Catholiques good workes they all conspire, *That only faith* *Proposit.* *iustifyeth.* *3.*

3. But the Councell of Trent, beside faith which is the firste Disposition, requirerth alio Dispositions of feare; hope; loue; penitence; a purpose of vsing the necessary Sacramentes: and a purpose of a new life in obleruing Gods commandements. The firste then is faith: as S. Paul saith, *It becometh him that cometh to God to beleue that he is,* and that he is a iust ludge and a punisher of euill: and a mercifull father and rewarder of good. Out of the one proceedeth nexte, *feare,* which likewise as well as faith, is an introduction or disposition to iustification. For Ecclesiast. saith, *He that is without feare cannot be iustified:* *Eccles. 1.* and Esay saith, *From thy feare we haue conceined & brought forth the spirit of saluation.* *Cap. 26.*

K

Then

pag. 74. Meditat. 9. *The Contrition of a Protestante Preacher.* Sect. 6.

Rom. 8.

4. Then from beholding of mercy and rewarde thirdely groweth *Hope*, which likewise doth iustifie as the Apostle expressly speaketh we are *saved by hope*, and in the psalmes often *They shall be saved & deliuered because they hoped in God*. Fourthly after hoping for

Psal. 36.

Good, followeth loue of the Benefactor, which loue is before remission of sinnes; eyther

Eccl. 9.

in time (if it be an imperfect loue only beginning) or in nature (if it be perfecte in all

Luc. 7.

our harte abounding) as our Sauour said to S. Mary Magdalen *Manie sinnes are forgiven thee, because thou hast loved much*: and althoughe perfect loue is not in vs, till we haue the

2. Cor. 7.

holy ghost fully dwelling in vs; yet we may haue imperfect loue before this complete

S. Ioan. 3.

spirituall habitation, though indeede neither this loue, nor any of these other dispositions

S. Ioan.

are in vs before and without the preuenting grace, or speciall helpe of God.

20.

5. Fifthly from this loue of our gracious Benefactor we must procede to Penitence,

Cap. 18.

which is a sorowe and contrition for hauing sinned against him, whom now we beginne

Math. 22

to loue aboue all the worlde, and therefore doo detest and greiue for what is passe: and this

Origen.

forowe saith S. Paul *worketh penitence vnto firme saluation*: therefore this alio doth helpe

Tract. 20.

to iustifie. And with this sixthly is ioyned a purpose and desire of coming to Baptisme

in math.

(if the party be vnchristened) or to Confession and Satisfaction, if since our Baptisme we

S. Hilar.

haue mortally offended. And that these are necessary entrances vnto iustification, as well

an. 22.

as faith, it is manifest; for except we be borne of water & the holie ghost we cannot enter into

in math.

the kingdome of heauen: and the successiue substitutes of Christe haue auctority from him;

S. Hiero.

that whose sinnes they remitte they are remitted, therefore only to beleue is not sufficient,

ibidem S.

except we haue also a sincere purpose to be Baptized and Confessed. And lastly we

Greg. 80.

must haue a resolute determination by Gods grace to lead a new life, amending our

38 in ena.

faultes, and endeavouring to kepe our lordes commandements, as Ezechiel said, *cast*

S. Luc. 10.

from you all your iniquities, and make in you a new harte & a new spirit.

S. Math.

6. In fine, our Sauour doth often require, besides faith, also charity & workes (of

12. & 24.

which two consisteth the wedding garment that is so necessarily required) saying

S. Iac. 2.

also, that if we will enter into life we must kepe the commandements: and that at last we

Doct. Sta.

shall be iudged by our workes. And holy scriptures in many places require iustice and

Prompt.

good deedes; for not the hearers only, or beleeuers, but the Doers of the will of

Cathol.

God shalbe iustified Doo this and thou shalt liue! said our L. Iesus. And S. Iames of

Dom. 12.

purpose against onlie faith in expresse wordes auoucheth, that a man is iustified by wor-

post Pent.

kes, and not by faith onlie. Denying the worde onlie for which they strue so extremely,

Luther in

that rather then they will not haue their will, they will doubt of S. Iames Example

pro. epist.

whither it be true scripture, as Luther & diuerse of his folowers did. And Illyricus

Iac & c.

shameth not to say of all scriptures requiring good workes, that when certyen excessive

Bren. in

effectes, and prayes, and euen saluation is selfe, is attributed in scriptures vnto good workes,

Conf. wis-

we must iudge that to be ascribed to them which is not conuenient for them. O blasphemous

esberg. c.

impudency! he boastes of scriptures, & yet will thus controlle scriptures, as giuing

de sacra.

too much prayse & excessive effectes vnto good workes: he confesseth scripture to

scri Eras.

ascribe vnto good workes euen saluation it selfe: but he hath authority (forsooth)

in Annot.

to call this an excessive prayse & effecte, and that herin the holy ghost doth ascribe

Mag. Cen

that to good workes, which is not conuenient to be ascribed. And thus doo all here-

1. l. 2. c. 4.

tiques euer bragge of scriptures, yet so, that they will reiecte them, or interpret, or

K. Exa.

controlle them, according to their owne fancies, when soeuer they find them contra-

Sef. 4. 11-

ry to their owne opinions.

lyric. 11a.

7. Much more modestly & discretely S. Angustin aduertiseth, that where faith in

scri. part.

scriptures is extolled & required, there good workes are not excluded: and where

2. 2. 4. 6.

good workes are prayed & commanded, there faith is not debarred. But wheras di-

uerse

Meditat. 8.

Conuerted to be a Catholique Scholler.

Se&. 7. pag. 75.

uerse things are necessary vnto our iustification & saluation, they are seldome or neuer all expressly reckoned together in any one place, much lesse in euery place or scripture, or of any other writer but sometime one, & sosome another, according as occasion is offered. And so the holy scripture doth nor exclude what it concealeth, but doth require what it expresseth: and when seuerall things are mentioned in diuerse places, yet all about one purpose, we cannot denye them to haue all some vertue in the same office: and therefore we must acknowledge good workes to haue vertue in them about the acte of our iustification; neither separating *faith*, nor reiecting *workes* from their mutuall assistance founded vpon our Sauour Christe; and in his merites, concurring both of them to the very worke of our saluation.

De fide
& oper. c.
13. & 23.

OF THE HOLY WAYES; AND OF THE
Sacred secte & footesteps of our heauenly Guide & Teacher. Thus I
shall teach thy wayes vnto the wicked, and the vngodlye
Will be conuerted vnto thee. Se&. 7.

1. THE wicked misbeleeuers haue neede of a *righte faith*; and all vngodly liuers do wante *good workes*: these will be conuerted by thy grace and inspirations: and the other must we teach by our example & instructions: Vnto both of them we will shew the wayes, in which all of vs must walke with those twoo feete of workes & faith.

2. Thy wayes, O lord, are mercy & truthe: not only *truthe* in verity of *faith*; and *mercie* in the rewarde & merite of *workes*: but also thou haste *truthe* of *iustice* against obstinate presumers, and *mercie* of *faueur* for tractable penitents. If these would learne to walke in *thy wayes* it were good they shoulde be taughte to folowe thy footestepes: but how shoulde we better discern thy footestepes then by knowing thy feete? Therefore let S. Bernarde teach vs how the feete of our Sauour are *mercie* & *iudgement*: with these feete he walketh vpon the water waues, trampling downe both our proud highe mindes swelling as waues; and our softe delicate flesh as mooueable as water: with these twoo feete he traueleth vp and downe in all places; to doo vs good; & to free vs from ill; to giue vs health, & to caste out diuels; as Abacuc prophesied *the diuell shoulde flye awaie from before his feete*, both visibly out of bodyes, and out of soules spirittually.

3. Wherefore come, O my soule, we will sitte vs downe at these feete with S. Mary Magdalene, let vs marke well his feete, and consider his footesteps: his feete are *mercy*, & *iudgement*: his footesteps are *hope* & *fear*. O happy soules in whom are imprinted the steppes of both these feete! and this happynes they haue whosoeuer with S. Mary Magdalene will washe them both, will annoynte them both, will wipe them both, and will kisse & embrace them both: to washe them & to wipe them by cleansing sorowe, to kisse them & to annoynte them by swete smelling loue: to sorowe in feare; & to loue in hope: to feare his foote of iudgement; and to hope in his foote of mercy: not to be busy about the one foote, & to neglecte the other, but to embrace them both: If I be timorous & sorowfull without hope, I shall despayre: If I be confident & secure without feare, I shall be presumptuous; more slothfull in negligence, more colde in prayer: my actions will growe more careles, my laughter more loose, my talke more inconsiderate, and the whole estate of my outwarde & inwarde man

much more vnsettled.

4. Therefore I will teach the wicked presumer *thy wayes* in thy footsteps of feare, and the vngodly misfruster shall be conuerted vnto thee in thy harbour of hope: and so we will sing of mercie together and of iudgement vnto thee O lord. And so likewise let the iuste man reprehend me in mercy, and chide me. The vines are made fruitfull, both by cutting of their superfluous branches, and by adding to their rootes necessary & nourishing dunge. Profitable reprehension is a proynng knife of vnprofitable imperfections; & for necessary vertues a milde admonition is a manuring of mercy. Where-

Ecclesiast. 22. fore woe vnto them, said the Wiseman, who turne the dunge of oxen into stones, nor let me euer be made faine with the oyle of sinners. Let me neuer growe abundante in vice by the soft oyle flattery of worldly freindes: nor at any time turne the fruitfull dunge of good counselors, into harde stones of obstinacy. Rather let them teach me *thy wayes*, firste by sharpe reprehension, when I wander from thy footsteps of feare: and next by cherfull encoragement, when I faynte in following the footsteps of hope.

5. Yea, o Father of mercy & iudgement, I desire thee to be angry with me according to thy mercy, and to teach me thy wayes according to thy iustice. Correcte me in that anger by which thou doost reclayme a wanderer, nor whereby thou doost exclude a runnegate. Say not thou hast taken away thy zeale from me, as from one who is vncurable, and so because I am desperate thou wilt no more be angrie with me: for who thou doost loue thou doost chasten. If therefore thou wilt not chasten me going amisse, thou doost not loue me to teach me *thy wayes*. It is said: thou werste mercifull

Psal. 98. vnto the Israelites taking vengeance vpon all their sond inuentions. O gracious Father whensoever I followe inuentions of mine owne appetite, teach me to come home to *thy wayes* by the vengeance of thy mercy. For it is thy peculiar condition, to remember mercy when thou arte angry: and therefore hauing offended, I shall then haue confidence in thy fauour; not when in pleasure I feele no smarte of punishmēt: but when in affliction I feele thine anger for amendment.

SOME DEVOTTE DESIRES, AND THANKS- gininges of the Author, vnto Almighty God. Sect. 8.

1. **T**Hus o lord I desire to be taughte By thy selfe; and By others: By encorag-
ing exhortation, or By seuer admonition: By feare; or By hope: By iud-
gement, or By mercy: To auoide all desperate feare; & to beware any careless security:
To amend faultes; and to profite in goodnes: and with these to be instructed in *thy*
wayes of true faith; and conuerted vnto thee in workes of good life; that so in some
poore sorte like S. Peter being conuerted in my selfe, I may better confirme others:
and also being confirmed with thy principall spirit like Dauid, I will be bolde to teach
thy wayes vnto the wicked, & the vngodly shall be conuerted vnto thee.

2. As I am mightily obliged to endeavour this satisfaction; & as thou hast given me,
o lord, an earnest desire to performe this obligation; so I beseech thee giue force vnto
my endeouours, and let me see some effectes of these desires. I desire to teach them, nor
the secrets of Philosophie, nor the pollicies of statesmen; but *thy wayes*: For there be
two kinde of sciēces; one of holy mē; another of wise men; one of iust mē, another of
learned mē: if both be ioyned, both are good: but if wisdome or fort of our cōmō lear-
ning be without holynes, we may wel cal the as Erasmus termed the cōmō lawyners in

Meditat. 8. *Converted to be a Catholique Scholler.* Sect. 8. pag. 7

in England *indoctum genus doctissimorum hominum*, an vnlearned kinde of moste learned men. 1. subtle and acure in their quirkes of lawe; but ignorant or vnskillfull in other true learning: & so all knowledge without skill in Christes way, is to be a speedy post maister out of the waye.

3. Also I will endeouour *to teach*, not as a maister in Israel, but as a scholler at the feete of Gamaliel: I will helpe my fellowes in the same lesson which I haue learned; not to seeke vaynglory by teaching; nor by setting out my selfe vnto the worlde, to ayme at the worlde: But I beseech thee, o Inspirer of all good teachers, herein euer to directe my purposes sincerely; by conuerting or teaching of soules, to seeke them; & not theirs; nor any thinge else of this worlde: Rather in this, and all other thinges, to intend aboute all, thy heavenly Glory; their spirituall God; and my bounden duty.

4. And were it not vanity to ascribe much to our selues about the conuersion of soules, we can but teach *thy waies* by our outwarde voyce, and so they shall be *conuerted vnto thee* by thy inwarde grace: as Dauid heer promisseth to *teach* them; but their conuersion heleaueth *vnto thee*. Paul may plante; Apollos may water; but thou o lorde must giue the encrease: men may remooue the stone from Lazarus graue, and some haue authority to loozen & vntye his handes and his feete; but our Sauour himselfe must rayse Lazarus to life: we will *teach* o lorde, but thou must *conuerse*.

5. And verily, neither are any so ready to learne, nor we so willing to teach, nor yet so desirous that our dearest freindes shoulde be conuerted, as thou who diddest thine ste vpon the crosse that all should be saued: so that we are farre inferior vnto thee, o Iesu, in our charitable desires; and *they* who will not be taught *thy waies*, nor be *conuerted vnto thee*, such are still worthy to wander out of thy waye; and continuing such, are for euer vnworthy to come *vnto thee*. For as thou hast appoynted the End, so thou doost declare the waye.

6. O sweete Iesu, if we be *taughte thy way* outwardly as Catholiques, it is thy mercy & it is greater mercy inwardly if we be *conuerted vnto thee*. O what recompence should we make! nay what thanks can we returne! Our thanks cannot expresse what we owe; much lesse will our recompence discharge our debte. If *thy waies* be thy lawe, & thy lawe be immaculate *conuerting soules*; o how excellent a priuiledge is this! to be *taughte such awaie*; & *such a lawe*; a lawe of grace, and a way of life: which is immaculate, both because it makes vs immaculate, and also in comparison of the lawe of Moyses, which was maculated with many shadowes, spotted with much difficulty, & did discouer our blemishes & sinnes. For Moyses lawe did commande to obey; but not as the lawe of Christe giue grace to fullfill it, that turned awaye from euill the hande of the eye by feare; this conuerteth vnto good the harte and soule by loue: that was a lawe for seruantes; this for sonnes. O let Dauid *teach vs thy waye* in this lawe, and hereby let our soules be *conuerted vnto thee*: from captiuity, vnto liberty; not pressing vs by terror; but drawing vs by sweetenes; from thinges temporall, vnto thinges eternall; from the hope of rewarde, to the charity and loue of God himselfe. O let vs be conuerted vnto thee; and let vs be *taughte this lawe, & this waye*; which leads sinners vnto repentance; kindles them who are colde; inflames the who are warme; rayseth him vp who is downe; hastens his pace who is slowe; cleanseth the vncleane, for it is a *lawe immaculate*; and iustifieth the vniuste, for it *conuerteth soules*. We are wicked: o *teach vs this way*: and *conuerse vs vnto thee*, for we are vngodly. *Teach thy waies* vnto our body and outwarde senses which are wicked; and let our vngodly soule and inwarde thoughtes be *conuerted vnto thee*.

7. This is all the recompence we can make: these are all the thanks we can returne

S. Remig.
Amisod.

S. Hieron.
S. Augustinus.

S. Ruffin.

ne: to giue thee our wicked bodye, and vngodly soule: to desire from thee more benefites, that so we may be able to paye our debtes: and in this payment we shall be gayners; but thou shalt be no richer; for when we giue thee all, yet we render the but thine owne, whereas by this gifte we haue our wicked bodyes sanctified, being taught in thy wayes; and our vngodly soules iustified, being converted vnto thee: yea thus, o lord, we doo lesse then pay thee thine owne: nay we doo worse; because we doo kepe no proportion in our exchange. For neither doo we learne all thy teaching inspirations; nor doo we answer all thy conuerting vocations: and besides we giue wicked bodyes, and receiue them holy; we giue vngodly soules, and receiue them iuste. O happy men who haue to deale with such a God! o gracious God, thus we entreate thee to teach thy wayes vnto the wicked; and let the vngodlie be converted vnto thee.

MEDITATION. IX.

Libera me de sanguinibus Deus, Deus salutis meae: & exultabit lingua mea iustitiam tuam. Domine labia mea aperies, & os meum annuntiabit laudem tuam.

Deliuere me from bloudes O God, O God of my saluation: and my tongue shall reioyce thy iustice. O lord thou wilt open my lippes; and my mouth shall declare thy prayse.

*FROM ALL CORRUPT AND CRUEL
Bloudes, let vs all desire deliuerance. Sect. 1.*

Innoc. 3. 1. **I**N the former verse, our Prophet had shewed whom he would teach, namely the wicked, what he would teach, namely thy wayes: and wherefore he would teach, namely to the end the vngodlie may be converted. Nowe he addeth who is a fitte & meete teacher: namely he that is freed & deliuered from sinne. and next adioyneth, how he shall teach, namely By declaring thy prayse & reioicing thy iustice.

2. In charity towards our neighbor, we will teach others thy wayes: In charity towards our selues, we desire to be deliuered from our sinnes: And in charity towards God, we will shew forth his honor & prayse. Also we must make our conuersion a matter of much consequence; not idle, but to teach others by our experience: not vnprofitable; but that others may be converted, and we our selues deliuered from sinnes: nor vnthankfull; but reioicing in Gods iustice, and giuing glorie to his goodnes. Thus, O lord, I desire to teach others thy wayes; for so I am bound in satisfaction: I desire to be deliuered from mine owne sinnes; for so it behooueth me to be free from the slavery of the diuell: and I desire to reioyce and declare thy prayse; for so it becometh them who receiue such fauor and fredome. *Libera me de sanguinibus. Deliuere me from bloudes.* From the blood of Vrias and his companions slayne throughe my subtilty: and from all my heynous mortall sinnes which procede of the concupiscences of flesh and bloud. If the phrase and speeche of bloudes be improper in the latin, or in our language; yet rather had the Interpreter speake somewhat rudely, then to alter the

S. Ambr.

S. Aug.

Meditat. 9.

Converted to be a Catholique Scholler.

Sect. 1. pag. 79.

the worde & phrase of the holy ghoste. Or in mentioning bloudes plurally, he vnderstandeth many sinnes, and many offences, which the Hebrewes attribute to bloud: as we ascribe our fautes to flesh; & sometime to both, saying our vices doo procede of flesh & bloud: And so S. Paul saith that *flesh & bloud shall not possesse the kingdome of God*; that is; neither our sinnes which procede of the corruption of flesh & bloud; nor that flesh & bloud which is subject to the sensuality of sinne: & so he excludeth the sinnefull corruption of our nature; but not our nature it selfe. he denyeth not place in heauen to our bodyes which consist in substance of flesh & bloud; but debarreth our sinnes which arise and depend as effectes vpon flesh & bloud: & so sinnes are called flesh and bloud, as wordes and languages are called tongues: and as an ill tongue is harshe and not esteemed, and corrupte flesh and bloud are abhorred; so on the contrary, sanctified bodyes shall be honored, and tongues seruing and praying God shalbe rewarded.

Per. de
Vega.
1. cor. 15.
S. Aug.

3. Therefore deliuer vs, o lord, from bloudes: both from the bloud of Vrias and his company which were vniustly slayne; and from the guiltynes of my bloud, which deserueth likewise to be shed, in recompence of bloud for bloud. And further deliuer me from all corruption of flesh & bloud, in abominable cruelty, in subtile deceytes, in filthy fleshlynes, and all other maner of vile sinfullnes. O deliuer me from all crafty and bloudthirsty circumuention of any mans life, for as it is in another psalme, *men of bloudes and craftie shall not holde out halfe their dayes*; not halfe their course of nature; or not halfe their owne desire of long life. Deliuer me from all vnlawfull luste, and fleshy filthynes, for none polluted and vncleane shall in such sorte enter the kingdome of heauen. Deliuer me from all negligence of instructing those who are committed to my charge, or whom I oughte to teach of charity, for thy lawe saith *Excepte thou shalt shew vnto the wicked his iniquitie, I will require his bloud as thy hand*. Deliuer me from guiltynes of sinne present and successiue, least bloud touch bloud, and so iniquities be multiplied. Deliuer me from all future punishment of sinnes past and present, least I heare it said, *thou wilt make shine arrows euen dronke in the bloud of vengeance vpon me*.

Euthim.
Lyan.
Genebra.
Iansen.

Psal. 54.

Deut. 34.

Osee 4.

Ioan. 1.

S. Aug.

Glof.
interlin.
Venerab.
Beda.

4. Thou hast giuen them power to be made the sonnes of God, who are not of bloudes nor of the will of the flesh, nor of the will of man, but are borne of God. O deliuer me from bloudes that I may be borne of God. Our lord Iesus was borne of man corporally; and men are borne of God spiritually: but to procede of bloudes is to procede of concupiscences and carnall appetites; or to be corrupted with many lothsome sinnes and offences. And S. Augustine saith, by *flesh* is meant our mother; and he vnderstandes our Father by the name of *man*: and so by the will of *flesh* he may well meane our womanish fraille passions; and by the will of *man* our humane erroneous opinions. But the original of all these, is our sinfull inclination by the corrupte mixture, or mixte corruption of bloudes: therefore, o lord, deliuer vs from bloudes, that so we may be free from all these: neither partaking in passion, nor for opinion consulting with flesh and bloud: but hauing power giuen to be made sonnes, & so be borne of God, let vs procede with Dauid earnestly to reapeate the name which we loue, and to shew the strong desire of our petition by a zealous and vehement repetition, *Deus, Deus; saluis mea, O God, O God of my saluation*.

SOME

SOME

SOME SHORTE PETITIONS DIRECTED
vnto the name & Goodnes of God. Sect. 2.

- Hugo. Card.* 1. **O** God, O God of my saluation. Some interpreteth this worde God, in greeke to signifye one who beholdeih: or one who runneth. He seeth our saluation in his foreknowledge; and in his exceding loue he runneth speedily to performe all our redemption: O God looke vpon vs: O God runne vnto vs. Beholde vs for our saluation; and hasten vnto vs in our redemption. See vs also in thy foreknowledge of our redemption o God; O God come running vnto vs in thy loue of our saluation. Furthermore, because we haue neede to be saued and sanctified in the knowledge of our vnderstanding, and in the affections of our will; therefore also bring vs saluation of vnderstanding to see thee and knowe thee O God: O God, hasten vs by willing affection to runne vnto the, and to loue thy saluation; as in another p^{alme} it is said *Thou arte my illumination and my saluation*, viz: vnto my will, saluation: and illumination to my vnderstanding. Therefore, o God so looke vpon me, that I may also see thee being rightly illuminated: O God so runne vnto me, that I may come vnto thee, being deuoutly affected.
- Psal. 26.* 2. O God the Author, o God mediator of my saluation. O infinite Deity! O mercifull humanity of my Redeemer! O Iesus who arte God! O Christe who arte man! O Emmanuel who arte God with vs men. O sone of man! because thou tookest māhood of a blessed pure Virgin. O sonne of God! because thou arte God of God, and the eternall substance of the eternall Father. O God which arte man! O man who arte God! Thou hast auowed of thy selfe *I am the saluation of the people* working our saluation by suffering as man; and accomplishing our saluation by ouercoming as God. o deliuer vs from bloudes, by the blood of thy saluation. It is a worke of great power to deliuer me from my sinfull corruption of bloudes, O God: O God, it is a fauour of much mercy to shed thine owne blood for my saluation. O God deliuer me from those bloudes, for only the power of God can worke it: O God, grante me saluation in thy blood, for only the mercy of God will accomplish it: deliuer and cleanse me from my abhominable corruption of humane blood, by the inestimable preciousnes of diuine blood: this I doo accompte & desire, as a mysterye of God, and a mercy of God, for my admirable saluation. *Deliuer me from bloudes, O God, O God, of my saluation.*
- Psal. 3.*

WE DOO REIOYCE OVR LORDES
iustice by trusting in his promises: or by acknowledging of his
mercy, which forgiveth the offendour, and yet
fullfilleth iustice. Sect. 3.

- S. Greg.* 1. **A**nd my tongue shall reioyce thy iustice. O lorde thou wilt open my lippes, and my mouth shall declare thy prayse. Saint Gregory saith that the iustice of God is faith in his true religion: and we doo reioyce his iustice when we resiste, or forsake herefy for Gods cause; neither coueting the aduancements or abundances of this worlde; nor fearing his disgustes or poverity: for it is better to liue depending vpon the worde and promises of God, in a patient firme hope; then to relye vpon the best vncert-

Meditat. 9. *Conuerted to be a Catholique Scholler.* Sect. 4. pag. 81.

uncertainties of all this worlde, in any present possession. For without true catholique faith it is impossible to please God: and by this faith a iustie man shall liue: First spiritually, reioicing more that he is a poore member of the Catholique Church, then if he were a mighty riche Prince in hercye: and secondly for his body; and for his necessities praying & trusting vnto him, whose most fatherly prouidence feedeth the Birdes of the ayre; and clotheth the lillyes of the feilde; and with whom if there be prouision for sparrowes, there is more for men: and as he hath done good to our soules, so he will not neglecte our bodies.

2. O my soule, for thy life, kepe euer this confidence on him, and so reioyce on his fatherly iustice: for if we aske him bread, he will not giue vs a stone. But especially let vs reioyce in his iustice; for hauing delivered vs from the lothsome blouddes of our sinne, and brought vs to the knowledge of his truthe & into the estate of iustice & of iustification by his grace. Allso with men it semes iustice to reuenge an iniury, and to free a malefactor is accounted iniustice: neither will the rigor of mans sentence be satisfied, though an hundred others woulde giue their liues for one offender condemned, but the party who is guilty must be executed: therefore, o lord, we will reioyce in thy iustice which is appeased by the death of thy only sonne, to make him a Sauour of life for millions of slaues: this thy iustice doth both free and aduance heynous offenders: this thy iustice doth releafe any iniury, and pardon any penitent malefactor. Thy mercy hath propounded & promised all this: and this, thy iustice doth performe.

**ALL THE WORDES OF OVR MOUTH
should proceede from God, and agayne be referred
vnto God. Sect. 4.**

1. **O** Lord thou wilt open my lippes, and my mouth shall declare thy prayse. Excepte thou, O Lord, doo open my lippes: excepte thou doo giue me this grace; neither can my tongue reioyce, nor my mouth declare thy prayse. *It is not you which speake* (said our Sauour) *but the spirite of my father which is in you:* therefore with Dauid *I will harken what our Lorde speaketh within me:* and so by his assistance, in mine owne comforte, & for his honor, I will exercise all the instrumentes of my voyce: my tongue: my lippes: and my mouth. My tongue shall frame wordes: my lippes shall grace their foundes: and my mouth shall pronounce their full sense; to reioyce in his iustice, & to declare his prayse. Innoc. 3.
Math. 10.
Psal. 84.

2. The wise man said, It is thou o lord who doost shut vp the mouthes of the proud; and makest the tongues of infantes to become eloquent. If we open our mouthes of our felues, we eyther speake vainly or falsely: and sometime we ioyne the both together, speaking falsely to obteyne vainglory; whereas if thou, O God, diddest open our lippes. If we did directe our speeche to thy honor, we shoulde euer haue truthe in our tongue; and thy prayse in our harte. It is conuenient alwayes to remember that saying *Quis, Cui, Quid, Quare tu dicas, fac sepe requiras.* Who, to whom, what, wherefore thou arte about to speake, firste doo thou examine thy selfe. If I be to teach, O Lord open my lippes: that it may be to profite soules; not to set out my selfe not insisting in persuable wordes of humane wisdom, but in declaration of the spirite and of vertue: and thus he will open our lippes, if firste we aske wisdom S. Gregor. 10.
1. Cor. 2.

pag. 82. 4. Meditat. 9. *The Contrition of a Protestante Preacher.* Sect. 5. *of God; and then so speake as the wordes of God, referring them only to his glory & to the good of Soules.*

3. If I be to pray: *O lorde open my lippes*, that I may neither aske amisse to vsitte purposes; nor praye alone with my lippes hauing my harte farre from thee: but holde me in attention from wandring thoughtes: warme in deuotion from colde desires; and seing I am insufficient of my selfe to thinke, or to cherish, or to expresse a good thoughte: O let thy holy spirite teach me to pray inwardlie in minde with vnspokeable signes, and outwardly in body with decent signes of due reuerence.

4. If I be to talke or discourse, *O lorde, so open my lippes*, that neuertheles according to the wise mans counsell, I may make a doore & a barre to my mouthe, & vnto my wordes a beame & a balance. To my mouthe a barre of silence, and a doore of warynes with a beame of discretio, and a balance of measure to my wordes. Thus I praye with David elsewhere. *O Lorde place a garde vnto my mouthe, & vnto my lippes a doore of circumstance*: In all our talke let vs number our wordes, lest we become talkers; let vs measure every sillable, that they may be conuenient and honest, not vnciuill nor immodest: let vs weighe and consider all our speeche, to ponder before hand every circumstance; to haue it iuste in truthe; graue in sobriety: not to lighte in mirth: equal in good Curtsey: neither balance rising vpwarde in highe minded vanity but rather weighing downwarde in profound humility. O thus let vs consider before we speake; whether to say this, woulde it sauour of enuy or slander? whether to speake that, woulde it not discouer some matter which it were better to keepe secret? woulde it cause needles suspition? woulde it giue offence? or is it any way like to be vndiscrete.

IN ESPECIALL, OVR PRAYERS AND our Prayes should haue respecte vnto God. Sect. 5.

1. **T**His is in conuersation with men: But with God especially our spirituall communication by prayer must be with respecte: And because he is the Author of every good giste, and we haue neede in our prayers to be taughte to pray; therefore the olde Hebrewes, beganne all most all their publike prayers and liturgies with these wordes *O lorde open thou our lippes*. And so the Catholique church considering that the end and beginning of all actions oughte to haue relation to allmighty God; therefore at Complynes finishing the daye, we saye *Conuertere nos Deus, O God turne vs*, viz: from all our offences of that day passed. And then the Mattynes are begunne with these wordes, *O lorde thou wilt open our lippes*: insinuating that after the silence of the nighte, we must firste open our lippes in the honor of God; and that in the innocency of the morning we are aptest to praye God.

2. For to prayse God with our breast full of sinnes, is like a cunning singer who hath eaten garlick, or hath a stinking breath; his voyce may be swete to them who are a farre off; but to those that stand neere him, it giues a bad sauour. So among men, our prayes may seme to be deuoute, but if we haue sinne in our harte; our lorde will consider the lothsome sauour, more then the swete sounde: such lippes may vtter good wordes; but no such mouthe can giue true prayse. Nay rather to such a one our lord saith. *why doost thou declare my iustice?* He that hath a festered caker in his mouth I am sure yow wolde not suffer him to che we meate to feede your childe? And were it not offensiu to heare a dronkarde discoursing against dronkenest or one giuen to the vice of the flesh to preach against wantonnes?

3. Shal

Genebra.
in Tra-
hat. Ec-
racheib.

S. Bonau.
in hunc
psal.

Psal. 49.

3. Shall we presume outwardly to pray vnto God? or to sing him prayles? whiles neither we are resolu'd to forsake sinne; nor doo feele in our hartes any spirituall ioye. To stande and moue our lippes, and to saine as if we answered or spake to the Iudge, were it not a mockery? euen such is our lippe-labour, when we prayle God, or praye vnto him, and yet doo voluntarily abide in sinne. For he that loues any sinne, doth not loue God: how can he then prayle God whom he doth not loue? or as a malefactor, whiles he feares iuste punishment, how can he harbour true ioye in his minde, as if he were a well beloued sonne? And we knowe our lord will not heare sinners: that is; neither their outward prayers wanting inwarde deuotions; nor any petitions for fauour, excepte they be resolu'd for euer to forsake sinne. If we be sory for what is passed, and doo verily purpose by his grace neuer to offend in time to come; our lord doth heare such sinners by his care of mercy, thought not by his care of iustice: but without resolution of amendment, our prayles and our prayers themselues are turned into sinnet for we pretend what we meane not, and doo but abuse and dissemble with the maiesty of God.

Iohn. 9.

D. Thom.

1. 2. q. 83.

4. If we were to speake in a kinges presence, we would be heedfull to our wordes and behauiour; much more therfore in the presence of God. And if the king should helpe vs to declare our meaning, and incorage vs in our speaking, we woulde reioyce for such fauorable audience, and confidently hope to obteyne our request: such truste we may haue in almighty God; for so he deales with vs: and therfore let vs first desire him so to open our lippes: For as we cannot speake of our tongue or of the ayre, without the ayre and without our tongue; so neyther can we prayle God or praye vnto him deuoutly, except we haue some helpe from God, wherfore o lord open thou my lippes, and my mouth shall declare thy prayse.

IT BEHOVES ALL THEM WHO TALK WITH
God, to haue the rootes of their tongue in a cleane harte. Se&t. 6.

1. EVery man desires the commendations of honest, but not of suspected persons; much lesse of notorious sinners. Abstinence and Fasting woulde not be prayled of a full bellied glutton; for the prayse of vertue is most proper in the mouth of the vertuous: and the prayle of God doth not become any but such as be deuout and religious. Pericles beyond his custome once apparelled himselfe exceding brauely, to go to the marriage of a fayre personable yong man: and being asked the reason of such extraordinary care of comelynes: he answered: because I woulde go as comely as I can, to grace, & not to disgrace so comely a man. And so it is a dishonor rather then an honor vnto religion, to haue a wicked sinner take vpon him to be a deuout singer: neyther can such men say in

Ammia.

S. Grég.

truth, *O mens, my mouth shall prayse thee.*

2. The couetous man prayleth not God with his owne mouth: nor doth he vse his owne mouth in the seruice of God who is a dronkard, a glutton, or a luxurious person; for whiles they pronounce that with their mouthes, wherof they haue no fauour or delight in their hartes; they doo but counterfeyte or borrowe the mouth of other true religious men, who vtter with deuotion, what these doo but pronounce for fashion; like puppetts which speake by arte, not by nature. Rather excepte they woulde amend their liues, it were better for themselves they should holde their tongues: as Bias sayling in a shippe with certeyn maryners and passengers whose conditions he noted to be very vicious; therfore in a storme which presently folowed, when they all began to lifte vp their voyces, & crye vnto their Gods, he earnestly desired them to holde their peace.

Laert. in
vita Bi-
antis. lib.

Silas, nauiga- 1.

navigare Dis silenti; be silent, least the Gods perceive that you sayle here. Meaning; that the prayers of such companions, would rather prouoke then appeale the wrathe of heauen.

3. And so Dauid here, desires firste to be freed from bladders or sinnes; and afterwarde he entreats for grace to haue his lippes opened: for as it is in another plaine *If I haue res- pecte to iniquity, our lorde will not harken: for how should I obteyne remission of sinne, if yet I haue any intention still to sinne? O lorde open my lippes, o lorde doo thou make me worthy: doo thou make me able, to pray vnto the, and to praye thee.* My tongue of it selfe is of no value: it is only a small peice of flesh, which yet according to his use may worke great effectes, maruelous good, or extreme bad: as Anacarsis being asked, what was the best of man? he answered *the tongue.* And agayne being asked, what was the worst? he answered *the tongue:* and therefore nature hath placed it in the close vaulte of our mouthe, besette it with teeth as a percullice; and our lippes are as the gates; to the end that with such Guardes it should be warily kept in: for it must be carefully gouer- ned, as the Rudder or sterne of a shippe, the minute wheele of a clocke, the trice or pul- ly of a Crane. And one compares it to a mattocke or pickaxe which may serue to dig a dungill, or to worke in a myne of golde; becaule our tongue may be an instrument to blasphe- me, swear, reuile, slander &c. or to defend Righte, to teach truth, to perswade vertue, to pray vnto God for his mercy, or to prayse him for his goodnes: And so I desire o lorde, *thou wilt open my lippes; & my mouthe shall declare thy prayse.*

*Laert. in
vita A-
nach.*

ALL CREATURES DOO PRAYSE OVR LORD
by declaring his goodnes of necessity: let vs yeild him all honor for
loue and dutyc. Sect. 7.

1. **V**hat prayse shall we giue thee, o God, who diddest make man of the slime of the earth? what honor shall we acknowledge to be due vnto thee, who hast re- deemed vs (being loste) by the death of thy sonne? in the firste we confesse thy gracious power: in the second we doo admire thy powerfull grace. All the honor, and prayse, & glo- ry, which possibly we can giue vnto thee, is not to adde any thing to thy prayse or honor (which thou hast in thy selfe infinite without our commendation) But to declare some parte of thy glory and prayse, which from all creatures is due vnto the. And hence it is that *the heauens,* are said, *to declare thy glory:* and hence it is that vsually in thy ho- nor we doo inuite all thy workes, euen dumbe creatures to manifest thy prayse.

*S. Fona-
ment. lib.
de proces-
s. relig. c. 8.*

2. All creatures, O God doo declare thy prayse, euen wicked men & diuells, whi- ther they will or no, they doo afforde matter & occasions to shew forthe thy iustice, providence, wisdome, power, goodnes, long sufferance: But betwixte these prayse of thy freindes and enmyes there is much difference: for the one is willing, the o- ther vnwilling: or the one is giuen of purpose, & the other drawne from them with- out their purpose: or the one procedeth from the nature of their substances, or order of their actions; but the other especially from the loue of their will, from the lighte of their vnderstanding, and from the grace & goodnes which is in them both. O lor- de giue my soule such grace: and let this grace be diffused in my lippes; to loue the, & honor thee in my harte; and so with my mouthe to declare thy prayse. O thus let me desire euer that my whole life and all my actions & passions may be directed & intended by thy loue, vnto thine honor. O let my harte burne in this loue: and let the

Meditat. 9 *Converted to be a Catholique Scholler.* **Sec. 8. pag. 83.**

the flames of thy prayse procede out of my mouth; to giue heate vnto others; as well as feel warme in my selfe.

3. And as it is the nature of great heate, not so suffer our mouth to be close shutte nor will we cease to prayse what we loue: so contrarily the dead coldnes of sinne, doth both quenche this heate, and stoppe our mouthes, and so will not suffer vs to prayse our lorde: Thus S. Basil noteth, that it is the nature of sinne; to make vs tongue-tied, and to shutte vp our mouthes, least we should be able to pray vnto God, or to prayse him: and else where David saith *obstruuntur est os loquentium iniqua*, they that speake wickednes, their mouthes are euen stopped whiles they speake.

Psal. 61.

ALL OVR CONSIDERATIONS AND
actions shoulde haue some relation vnto the prayse of God. Sec. 8.

1. **O** Lorde open my lippes, to take in breath of thy grace: and my mouthe shall set forth thy prayse in wordes of thankesgiuing. Thy honor & glory, O God, shall be the scope and end of all my life: my soule shall serue for thy prayse; and my body shall herin helpe to serue my soule: Because as Seneca said, *I am more noble, and borne allso to a more noble end, then to serue my bodie as a brute beast*. But in my soules contemplation, I will consider for thy greater honor, thy omnipotency in creating: thy providence in disposing: thy verue in finishing in preservation of what is finished, thy power in gouernement of what is preserved, thy wisdom: thy mercy in dooing good to all; and thy iustice in punishing the bad. These things I will consider in mine vnderstanding: in my senses I will admire them: reioyce for them in my will: and with my voyce I will declare thy prayse.

2. Saint Peter said, this is one end, why our lorde redeemed vs, *that we shoulde shew forth his vertue*. And to a philosopher being asked, *why man was created?* he answered: *to contemplate and beholde the heauens & the diuine powers*. O my soule let vs endeavour thus to meditate on God: by contemplation to knowe him; by knowing to loue him; by louing to possesse him; by possessing to enioye him; and in this ioye to prayse him. O how wonderfull great are thy workes, o lorde, thy cogitations are exceeding deepe: an vnwi'e man will not knowe; and a foole will not vnderstand these thinges. If I be not able, or not worthy, to fasten mine eyes vpon thy selfe, I will begin to consider thy creatures, and so from them I will rayse vp my thoughtes vnto their Creator: *For hoc spectari vult, non tantum aspectu: he wouide that these creatures should be viewed seriously, not alone sightlie gazed on; & by the interior consideration euer to learne some what of God, at least for his prayse*: otherwise, he that studyes vpon the nature of the heauens, starres, ayre, water, sea, earthe, flowers, herbes, fishes, bestes, & other creatures, pondering no more but their nature, and altogether omitting to collecte somewhat touching their Author, he is like a man who hath skill, meanes, & matter, wherewith to builde a pallace, and yet spendes all his time among children & boyes, only to make little houses of claye, durte, or cockle shells.

3. Adam is said to haue bene placed in Paradise, to kepe & to cultivate that garden: but we knowe that before his fall the earthe had no neede (much lesse Paradise) to be tilled by labour of the body: Wherefore his cheife dressing & keeping of Paradise, was by labour of the minde, in contemplation, loue, & prayse of God. Beholde, O my soule, where thou maist haue both an office & a place in paradise: wouldest thou liue in paradise? wouldest thou here beginne to be happy? If heauen be on earthe, it

1. Pet. 2.

S. Augu-

stin serm.

ss. ad fra-

tres in e-

remo.

Psal. 90.

Senec. de

visa bea-

ta. c. 18.

is in a deuout religions mans cell. If the life of Angells be among men, it is in the quyre, or among them who prayse God like Angells. To burne & to boyle in the loue of God, is a most pleasant refreshing to a thirsty soule. O my soule, be thou thus thirsty: this heate will coole thee: this thirste will refresh thee: this seruēt loue will make thy prayes fruitfull: these prayes, as they delight & drawe vnto vs the Angells & Sayntes so they vex and drive away the diuells & all bad spirites: for this is the musique of Dauids harpe which droue away the euill spirite from Saul: and these are like the desires & meditations of our blessed lady, when the Angell came to salure her.

4. Thus Plato called the body a muscalle instrument, and the soule a musician, who according as he hand'leth & vseth his body, so it affoordes him bad or good melody: learne the, o my soule, to keepe thy body in tune: release: stretch: & touch his stringes with order, & for harmony: that is; with charitable discretio towards our selues, & other men; & for heauenly respectes to the greater glory of God: so let vs labour, or rest: feede, or fast: talk, or praye: & doo euery thinge else *in domino*, as in the sight; for the seruice; & to the prayse of allmighty God. Thus the auncient Christians, as Pliny wrote to Trajan, were a people which liued innocently, and exercised themselves in the silence of nighte, to sing hymnes vnto Christ, before the dawning of the daye. Thus S. Paul and Silas being in prison, they worshipped & prayed God: thus, o my soule, let vs often accorde with the holy Angells in a deuout *Sanctus; Sanctus; Sanctus*; holy; holy; holy; father; sonne; & holy ghost; or with our Sauour himselfe, who in his humanity as he is man, singeth *Sanctus*; and the Blessed Virgin his mother with all the triumphante quyre of heauen, singeth *Sanctus*; & *Sanctus* must be our songe with the preist at the Altar, and with all the Church militant here on earth. Thus also let vs often ioyne with the whole courte of heauen in *Alleluia: Alleluia: Alleluia*: with harte and voyce *Alleluia*: with instrument and lippes *Alleluia*: with mouthe & tongue *Alleluia*, reioycing *Alleluia*, singing *Alleluia*, or meditating *Alleluia*. Thus all honor, glory, prayse, & power to God & to the Lambe *Alleluia*. Thus I beseech the, o lorde, that thou wilst open my lippes, & thine my mouthe shall thus declare thy prayse.

Astr. 16.

Esay. 6.

Apoc. 19.

MEDITATION. X.

Quoniam si voluisses sacrificium, dedissem vtique: holocaustis non delectaberis. Sacrificium Deo spiritus contribulatus: cor contritum & humiliatum Deus non despicies.

Because if thou wouldest haue had sacrifice, I woulde haue giuen it accordingly: with whole burnt offerings thou wilst not be delighted. An afflicted spirite is a sacrifice to God: a contrite and humbled harte, O God, thou wilst not despise.

THE DIVERSITY OF SACRIFICES:
and some differences betwene the lawe and the Gospell. Sect. 1.

S. Bona.

1. **O**F sacrifices we read of three kinds. 1. *uictime animalium*, the bodies of liuing creatures. 2. *oblaciones aridorum*, the substances of fruites. 3. *Libamina humidorum*, the moysture of liquors. The first were called *uictimes*, eyther because they

they were for victories, or because they were tyed or bound to the Altar, as *vinſa*, the second were *oblations*, giuen to be offered: The third were *Libamims* liquors to be powred out, or to drinke of. The firste were killed, the second were powred or bruyed, the third were powred out: and all of them must be one way or other somewhat altered from their former existence. Wherefore if we will beginne a sacrifice of our selues, we must purpose a change of our qualities: our waterish pleasing thouhtes must be powred out in teares of repentance: our drye vnprofitable speeches bruyed into well relished wordes: and we must kill the concupiscence of all our bodily workes. Or it will be good to mortifye the desires of our will, as a *viſſime* tyed or bound to the Altar: To pownde or bruyse the drye meditations of our memory for an oblation to be consecrated vnto God: To powre out the flowing & vnſetled cogitations of our vnderſtanding, referring all to the wiſdome and prouidence of our heauenly Father. So shall he haue *humbled* thoughtes: a memorie *contrite*: & an *afflicted ſpirite*: which kinde of sacrifices, O God, thou wilt neuer deſpiſe: eſpecially when like the olde sacrifices, they haue fyre & ſalte, that is, ſome heate of ſeruent deuotion, and well ſeaſoned and ſalted with ſome diſcretion.

2. Theſe ſacrifices ſhall euer be accepted: But it may be our Dauid prophecyed, that there woulde come a time of grace, when thou wouldeſt not be delighted with any ſacrifice of the lawe. The legall ſacrifices, were but as the ſcaffolde of the building: when the building is finiſhed, the ſcaffolde muſt be remooued: and yet our Sauior came not to diſſolue, but to fullfill the lawe. To fullfill the inwarde ſubſtance and trueth of the lawe which is eternall: and to diſſolue the outwarde figure & ſhadowes which were temporall. And ſo another psalme ſaith in the perſon of our Sauior: *Sacrifice and oblations thou wilt none, but thou haſt perfected a body for me &c. then I ſayd, beholde I come.* But when the kinge himſelfe comes his Viceroy muſt giue place.

3. Allſo the ſacrifices of the lawe did rather ſignifye, then iuſtifye: but ours doo as well iuſtifye as ſignifye. The lawe of Moyſes receiued obedience more for feare, then for loue: the lawe of Chriſt more for loue, then for feare. And ſo, that lawe did rather reſtreine the hande, then the minde; rather the outwarde deede, then the inwarde intente: But our lawe doth more reſpecte the intention of the minde, then the worke of the hande. In that lawe were more earthly & temporall promiſes, then heavenly and euerlaſting: but in ours there are more eternall & ſpirituall promiſes then corporall & tranſitory. In both lawes there are indeede both eternall & temporall promiſes; and both doo require obedience of harte & of hande; for loue, & for feare: for vnder both lawes there are ſome perfect men, & ſome imperfect: But vnder the lawe of Chriſt there is more perfection; & ſo more loue, then feare, & yet ſome feare: more promiſes eternall then temporall, and yet ſome temporall: & theſe temporall promiſes, & this feare, in the lawe of Chriſt, are for the imperfecte. And on the other ſide, for thoſe which were perfect in the lawe of Moyſes, ſome did obey for loue & with a good harte, and for ſuch it had ſome promiſes ſpirituall; but theſe were fewer, much inferior vnto them of the Goſpell.

Innoc. 3.

S. Aug.

Iacobus de Valentin.

Innoc. 3.

S. Aug.

lib. 1.

contra

Adimant.

Es lib.

contra

Fauftum.

S. Thom.

1. 2. q.

107. ars. 2.

SOME OTHER DIFFERENCES BETWEEN
the Lawe & the Gospell. Se&2. 2.

1. **B**UT the principall difference is, that Moyses lawe did not iustifye *ex opere operato* nor did the sacrifices & ceremonies therof conteyne grace in themselves: For the mysterye of our Sauours incarnation & passio, not being really accomplished, they could not really conteyne vertue of that which yet was not: only *ex opere operantis* if the parties offering were in state of grace, & had faith in the expected Messias, then did those sacrifices iustifye; not as conferring grace of themselves causally, but only as signes accidentally. It is true; the sacramentes of our lawe in like sorte require faith & deuotion: but moreouer in themselves they are more then signes, and doo conteyne & confer grace: not corporally abiding in them, for so can nothing merely spirituall be conteyned in a bodily substance: But instrumentally & really remaying in them, and so virtually intended to passe & be conueyed by them. For our sacraments effect grace chiefly as instrumentall causes, and that, as instrumentes mediate & separate, such as is a staffe, not as an instrument coniuncte & immediate, such as a hande. And so the principall efficient cause of grace is God himselfe: the humanity of our Sauour Christe as an instrument coniuncte: and as separate instrumentes and causes of grace, are our sacramentes; both satisfactions for sinne, and meritorious of fauour.

S. Tho. 1.
2. q. 103.
art. 2. Et
3. q. 62.
art. 4. 5.
6. Et Ca-
ter. ibid.

2. Wherefore though the sacrifices of the olde lawe iustified as signes testifying the faith & obediēce of the offerer, yet this was only *ex opere operantis* by the obediēce & faith of the parties, applying the merites of our Sauour Christe by that faith, as only by an inward acte of the minde in the offerer; which inward action of faith though always it be necessary, yet furthermore we haue the vertue of our Sauours passion applyed vnto vs also by the outward vse of externall sacraments, which is a priuiledge of more fauor, & a prerogatiue of more grace.

3. And thus is the lawe of Christe more perfect & more abundant in grace, then was the law of Moyses: for what the Leuiticall law did but promise & signifye, our Euāgelicall law doth exhite & performe: & as S. Augustin said *significando causas gratiā in significando doth also cause grace in vs*. Wherefore though the lawe of the gospell propound more temporall afflictions and lesse store of worldly prosperity, yet doth it afforde a more speedy passage to heauen, & so much greater rewarde of eternall glory: this was generally for a more carnall & sensuall people, & more imperfect; but ours is especially for men more perfect & more spirituall, which as it requires more perfection, so it doth enable vs with more grace; and so it is a much easier yoke, because it doth endure vs with farre greater strengthe.

4. If you consider them both by the bare outward letter; yet as S. Augustin said *the lawe had the gospell hiddenlie innolued, and the gospell hath the lawe plainlie reuealed*: the lawe did foreshew our Sauour as one a farre of dimly sene; and the gospell doth manifest him clearly as one present. And in respecte of their commandements, admonitions, & other instructions, let them be alike in this poynte of their letter, *that in both of the the letter doth kill*; because when the letter of the lawe or gospels commandement is not fulfilled, it is accidentally or improperly said to be the occasion of sinne, & so to kill: yet seing it is the *spirite which giueth life*, and considering that the lawe of Moyses was a dead lawe working wrathe, requiring obediēce, & not enabling to obey; and considering that in the lawe of Christe, beside the outward letter & commandements

S. Tho. 1.
2. q. 106.
art. 2.
Rom. 4.

mandements writtē in paper, there is also abundāce of grace inwardly shed into all good Christians hartes; not only prescribing what we are to doo, but assisting vs euer in the doing: this is an excellent difference, and a comfortable encouragement.

5. Wherefore S. Augustin said: *In the olde testamēt the lawe was establisshed outwardly, by which vnusf men shoulde be terrifyed: but in the new, it is inwardlie giuen by which they might be iustificyed.* And so, the lawe was made by Moyse, but grace & truthe was giuen by Iesus Christe: and therefore the Apostle saith their lawe was giuen in tables of stone; but ours is writtē in the fleshye tables of our hartes; and calleth their lawes, a ministratiō of death & condemnation; but ours he nameth a ministratiō of the spirite & of iustice; because with ours we receiue inwarde grace helping to be saued; but theirs had only the outward letter which accused,

*Libro de
spiritu &
litera.*

6. In this respecte Dauid might say that our lorde would not be delighted with the sacrifices of Moyse lawe, althoughe he had so strictly commāded them: he exacteth them: and yet refuseth them: they were commanded; therby to shew the faith & obedience of the Offerers: and yet he refused them in regarde of any value in the sacrifice it selfe: they were exacted, because of that which they did signifye: but he did not regarde them for any worthe or vertue in themselves. As when the Poste or other messenger bringes vs a letter, whose cariage must coste vs deare: Sir, here is a letter for you; pay me for the portage. If we desire firste to read it; he will say no, if he suspecte we will returne it him vnpayde: for he knowes we care not for the bulke of the letter, but for the meaning of the wordes: and that the paper of it selfe is nothing nere worthe the price which he demādes: so the sacrifices of the olde lawe were required for signification of the Messias, and were accepted according to the faith of the offerers: not for any value which of it selfe was in the bloud of beastes, or in the swetenes of fruites.

*Iansen.
Tiselmā.*

7. Thus S. Ierome, and others note of Abel, that our Lorde more respected the person offering, then the sacrifice offered. And so S. Augustin obserueth in Abel 3. primarye vertues, vidz. he was the firste preist, the firste virgin, and first martyr: wherefore our lorde firste respected him, and then his sacrifice. And peradventure Dauid here considering his owne vnworthynes by his sinnes so fowly committed, durste not presume to offer any sacrifice, because it may be, doubting he had not sufficiently repented, he feared his person yet to be lothsome, & therefore his sacrifices woulde not be accepted. So let vs take heede vnto our selues, O my soule, that we approche not to the Altar of God, whiles we haue a lothsome conscience, vncleansed from sinne, for vnto such Esay threatneth, he that offereth an oxe, is as one who killeth a man; and he that sacrificeth a beast, is as one who beateth out the braynes of a dogge. For when a wicked wretche without repentance, whiles his person is vnholly yet dare meddle with holy thinges, he doth not pacifye but prouoke the wrathe of God against him, because he doth prophane and abuse diuine mysteryes, which if we wsthem well are heauenly remedies. So he that celebrateth or heareth masse abiding in mortall sinne without remorse, he is as Iudas, who boughte & solde our Sauour Christe, & yet supped with him: And like the Iewes he crucifyeth agayne our lorde of life, who remayning in deadly sinne, doth receiue vnworthily the moste blessed body of our Sauour; or in like sorte prophaneth any other holy sacrament. O let vs not as Iewes so kill such a man: nor so make our selues like vnto Iudas that dogge, who as he was hanged deserued also to haue his braynes beaten out, as well as he had his belly burst, so that his bowels gushed out.

*Theod. 9.
3. in Gen.
Lycanus.
S. Aug.
libro de
mirab. sa-
cra scrip.*

Esay. 66.

OVR LORD DOTH MORE REGARDE THE
harte then the giste, and the deuotion more then the sacrifice. Sect. 3.Iacobus
de Valen.

1. OUR these wordes may haue reference to the bare outwarde figure of Moysay-call Ceremonyes; not to the inwarde truthe by them figured. Our lord will not haue the shadowe of the sacrifices, without the substance of the Messias. And so the Iewes lawe was promised to be eternall, in regarde of the substance figured; not in regarde of their ceremonyes, figures, & shadowes, which when Christe fulfilled, they were finished. And so he came not to dissolue the inwarde truthe of the lawe, but to fulfill it, & to continue it for euer as eternall: according as he dyed only in his body; not in his soule: for so the outwarde parte of their sacrifices & signes are ceased; they dyed with our Sauours *consummatus est*, and by the Apostles were buryed by little & little with honor: but their inwarde truthe is still aliuē: The worke of our redemption is accomplished, and the fruite of our Sauours sacrifice & passion is now in force, and shall remayne eternall for euer more.

S. Aug.

2. O let vs likewise offer our sacrifices with inwarde sincerity and truthe: not only bring (were smelling frankincense for outwarde smoke, but especially an humbled and a contrite harte with secret flames of deuotion; not to seeke beastes or birdes, to kill them in sacrifice; thou hast inwardly in thy selfe, O my soule, many appetites and faulces which should be mortified. Our lord doth not so much require the gistes or riches of men, as the man himselfe. If we offer our selues together with our gistes, he takes any thing in good parte: but without our inwarde true harte, he will accept nothing whatsoeuer. *Holocaustis non delectabitur*. He will not be pleased which whole burnt offerings, which were the best sacrifices, nor with all the best outwarde oblations. Wherefore

Hugo
Cardinal.

let vs exhibit our bodies a *living sacrifice*: not hartles: for without the harte it is dead; nor a sacrifice, nor a harte defiled with sinnes, but *holy and pleasing to God*. And all this, according to discretion, which is our reasonable obedience. *Non holocaustis*: not in such whole burnt sacrifices, where to destroye some offence or naturall infirmity, we doo consume allso our very naturall substance: for almighty God doth not exacte any thing too much at our handes, nor will be content with any thinges too little. But as it were too little, though we shoulde giue all our Gods in almes, or suffer our bodies to be burnt, not hauing in vs the true loue of God: so neither doth he require that voluntarily we shoulde too much hurte our selues with pretence of his loue, or in desire of dooing penance; for this were to hinder, and not to further his seruice. And in this sense Lycurgus, and Socrates ordeyned that the people should offer small sacrifices vnto their Gods: the one said, because they shoulde so offer to daye and this yeare, that still they might haue somewhat to offer the nexte yeare and to morowe: the other said, because God hauing no neede of our gistes, he did rather regarde the harte of the giuer, then the greatnes of the giste.

3. In this sense, I say, their ordinance was good. Otherwise David here resureth them both: especially as some interpret the worde *Zebab*, a thousand sacrifices, because it beginnes with the Hebrew letter *Zain*, which in their accomptes doth stand for seauen; and so by a certain number, they say is often signified an exceeding great number: as if he should say: I would willingly (if thou O God wouldest demande them) yeild the 1000. or 1000000. sacrifices: yea all that I am, or haue, or can haue; euen all this all at once; for when our lord doth require it, nothing can be too much, or too great, or too

deare;

deare, or too good for his seruice, or to testifie our obedience and loue vnto him. And then it doth appeare that he doth require them, when either he takes such things from vs by his providence, or by his holy inspirations he doth mooue vs to leaue all the worlde to enter into religion. And in these cases, he that giues the whole orcharde or Gardeyn all at once, doubles his gifte is much more and farre better, then if he should continue euery day to giue some flowers of that Gardeyn, or some frutes of that orcharde. And although the Goates hayre giuen by poore people to the building of Moyfes tabernacle, *Exod. 25.* and the poore widdowes mite in the Gospell, were no lesse acceptable to God, then was the Goide and great Giftes of rich men, because if the willingnes of their hartes be equall, their rewarde shall be equall; yet all sortes must testifie their willingnes, according to their abilityes; for of him that hath many talentes there is more encrease required: and if a riche woman should giue but a mite, or if Goates hayre should come from the hande of a wealthy man, surely of such we mighte say: *He or shee that being able to doo much, performs but a little; out of question, little is their willingnes.*

4. The schoolmen dispute: If a man being sicke, cannot be cured, but by a medicine which must cost all the wealth which he hath, whether with a safe conscience he may rather suffer himselfe to dye of that disease, then so to spend all that he possesseth? In some cases, some are of opinion. That he may: Except he be such a person, whose life doth much import the publike good of the common wealth, or of diuerse others beside himselfe. But in no case may we aduenture the death of our soule: rather saith our Sauour, if it cost vs our hande, or our foote, or the very eyes of our head, we must sooner pull them out, or cutte them off, then loose our soule to saue them all, or to gaine all the worlde. So let vs say, and performe it with Dauid; If a million of sacrifices, or millions of millions were requisite, O God, if they were in our power, we would yeild them all most willingly, not alone for some recompence of our sinnes but, also to testifie our willing loue, and our bounden obedience, vnto so gracious a lorde, vnto whom we doo owe our selues, our soules, our bodyes, and that we haue, or can haue: so that if occasion be, we may say with S. Peter and the Apostles, *Eccc nos reliquimus omnia. Beholde we haue forsaken all,* to yeild our selues vnto thy good pleasure; for albeit we haue no kingdomes, no lordships, no landes, nor other great riches or dignities to forsake, no more then had those poore Fishermen, yet (as they did) if we willingly parte from all we haue in present possession or in future possibility; and no lesse from the loue, affection, & desire of this worlde, then from the honors, wealth, and pleasures themselues; in this case we may wel say *reliquimus omnia, we haue leste all;* though we enjoyed neuer so little: for herein to subdue our will, and to yeild our Desire, is as much as to giue him all the worlde, if it were ours to giue: and he that so resignes his Desire and his will vnto all, doubles he resignes All, and so much more then All.

5. Thus therefore let vs offer him All with Dauid, that whensoever it shall please him to take all we haue, or any parte, we doo gladly giue him All, & euery parte: and in this kinde, although we doo not in facte render vnto God a thousand sacrifices, nor whole burnt offerings, because we vnderstand, that he doth not absolutely exacte them, yet should we alwayes be such poore men in spirite, that in our hartes we be prepared to yeild him all we haue, whensoever we perceiue that he doth necessarily require them. And so let vs say *Quoniam si voluisses sacrificium, dedissem utique: Holocaustis non delectaberis:* O lorde I giue thee no whole burnt offerings, because I doo suppose thou doost not require them: But if it were thy will to exacte a million of sacrifices *Dedissem utique:* verily I am ready to obey thy will; and if it were in my power, I would willingly giue thee all the worlde.

WE HAVE NEEDE TO BE PENITENT:
and how acceptable vnto our Sauour is any soule contrite for sinne. Se&. 4.

1. **A**LL this is moſte due vnto our lord, who neuertheles is ſo gracious that
An afflicted ſpirit is a ſacrifice vnto God: A contrite harte, & humbled, O God thou wilt not deſpiſe. For my ſinnes I will afflict my minde, & my ſpirit with dolor and ſorowe; and I will humble my harte, my ſenſes, & my body, with mortifications & labor. Theſe ſacrifices, O God, I knowe thou wilt neuer reſuſe. For thou haſt ſaid that it is alwayes an heathfull ſacrifice *To attend vnto thy commandements, and to departe from iniquity.* And that thou wilt ſoonest regarde the poore & contrite in ſpirit, & ſuch as feare thy wordes.

*Eccleſiaſticus 35.
 Eſay. 66.*

S. Bona.

2. And theſe ſacrifices are moſt acceptable: becauſe in euery outward ſacrifice there being 3. things 1. deuotion. 2. oblation. 3. ſignification; ſometime the laſt is impertinent or expired: the ſecond ſometime is not neceſſary, nor required: but the firſt is euer requiſite, & gratefull, & profitable: of which kinde are an *afflicted ſpirit, & a contrite harte.* The ſpirit & vnderſtanding is afflicted by knowledge & conſideration of our ſinnes & of their enormities: our will & our harte is humbled & greiued by acknowledgement of our baſe guiltynes, and with a deteſtation of our lothſome faultes.

3. O my ſoule, if we conſider the ſeuere iuſtice of almighty God, who for ſinne threwe downe Lucifer and thoſe arrogant Angells out of heauen; expelled diſobediēt Adam & his poſterity out of Paradiſe; drowned all the worlde except eight perſons; and except his ſeruant Lot & ſome with him burned all the ſiue cities of Sodom; ſo often puniſhed Pharaoh & all the Egyptians with ſuch ſtrange & terrible plagues; cauſed the earthe to open & to ſwallowe Corah, Dathan, & Abiram quicke into hell; & euer ſince in all ages & places hath ſundry times maniſeſted his dreadfull iudgements againſt careleſſe ſinners: O how oughte we to feare & to afflict our ſpirit; that we afflicting our ſelues he may ſpare vs; & that beginning by peirceing feare, as by a ſharpe needle to drawe into vs the thred of loue, we may come to be ſowed & vnited vnto him in attonement & reconciliation. Thus O lord we praye with Dauid in another psalme *Conſige timore tuo carnes meas.* O wound & peirce my fleſh with thy feare: it will be like the ſurgeons wounde which letteth our corrupted bloud or putrefyed matter. There ſhall *dolores parturientis*, the ſorowes of a woman in child-birthe, that as our ſinnes were conceived in voluptuous pleaſure, ſo we cannot be deliuered of them without afflicting payne.

*S. Aug.
 Pſal. 118.
 Pſal. 47.*

*S. Chryſoſtom. in
 hom. 5. de
 penitent.*

4. Nay we are happy, that ſinne by nature bringing vs ſorowe, we may (if we will) ſo uſe this ſorowe, that it ſhall extinguiſh ſinne, as the wood breedes a worme, the horn 5. de yron a ruſt, & the garment a mothe which conſume the ſubſtances wherof they were engendred. Nay much more happy, that ſo eaſy & ſo ſmall a meanes as an humbled & a contrite harte, may change the iuſtice of God into mercy. According to that viſion ſhewed to a holy woman; wherein ſhe ſawe our Sauour as it were ſitting on a throne with great maiesty, attended on by all the Angells, Sayntes & holy hoſte of heauen; & yet very often to ryſe of from his ſeate, to go to euery pitifull voyce which called vpon him, ſhe asked what voyces thoſe were? and why he himſelfe ſo often mooued from his throne? & did not rather ſend vnto them ſome one or more of his heauenly

ly attendaunces, which mighte well seeme more then sufficient? He answered, that those voyces were the sorowfull sighes of any sinners contrite harte, who if they could not so much as name *Iesus*, yet if they did in true humility sigh, and with an afflicted spiritte syncerely greiue for their sinnes, he did so much loue rather to shew mercy then to obserue maicesty, and did so much delighte in the contrite conuersion of any sinner, that he did most willingly rise vp himselfe, and withall in ioye to moue the whole courte of heauen to giue comforte & wellcome to euery such soule.

5. Wherefore let vs be of good comforte, o penitent soules; for though we be destitute of all worldly wealthe hauing nothing to giue, but rather doo begge for aimes, although we be so weake & so sicke in bodily healthe, that we can neither faste, nor vse any corporall mortification, no nor be able to speake or name *Iesus*, yet if we doo but sigh for his mercy & for his loue about all thinges else; and if for that respecte about all, we doo but wish for pardon of our sinnes, detesting them with an *afflicted spiritte*, because we haue offended so gracious a lorde, and with a *contrite harte* for the fowlenes of our faultes, if we doo but conceiue an humble thoughte, with a hopefull desire, acknowledging our owne vnworthynes, & crauing his forgiveness; certainly such a *sacrifice* of such a *spiritte*, O God, thou wilt neuer refuse it.

A DESCRIPTION OF CONTRITION AND Attrition: and their seuerall properties. Seet. 5.

1. **C**ontrition is a parte of penance hauing a willing sorowe of minde for our sinnes committed, which now we doo detest more then all other hatefull thinges, because it is an offense against God, whom now we doo loue about all the worlde: and hauing an hope of pardon through Christe, we doo fully purpose for euer to absteyne from sinnes, and to confesse, and to satisfie, so farre forth as we are bounde, or shall be able. This is the description of perfecte Contrition, formed with complete charity: But Attrition which is imperfecte and somewhat vnformed, *Is a sorowe of minde detesting sinne committed (though not alone and about all for the loue of God) and hath a purpose (with hope of pardon) euer to absteyne as least from mortall sinne, and to confesse, and to satisfie, as shalbe requisite.* This Attrition of it selfe alone, is not sufficient to obteyne pardon, vntill there be added and adioined some sacrament vnto it, by which it obteyneth effectuell remission.

Greg. de
Valent.
Tom. 4. d.
7. q. 8. p. 1.
Nauar.
man. de
contrit.

2. And vnderstande: 1. that there is a sorowe which is a greife only because of punishment, or for shame, without any respecte of God 2. in parte for these, and in parte because God is offended; yet so that he woulde not sorowe if he had no feare of shame or punishment. 3. both for these, and because God is offended; and so that he woulde sorowe for hauing offended God, though those other were not: But neuertheles, he doth not detest sinne more then any hatefull thinge, nor loue God about all in this worlde. 4. Is (without these) a perfect contrition grounded vpon a sorowe detesting sinne more then any other hatefull thinge, & because we loue God perfectly about all the worlde. The firste is of naturall sense, the second is of a seruile minde, the thirde is attrition of an imperfect filiall feare, the fourthe is perfecte & complete contrition.

Greg. de
Val. ibid.
punct. 2.

3. Any sorowe may be profitable, and is good, when it doth include (at least virtually) some respect of greife because God is offended: And though our sorowe, or feare, at firste be but naturall or seruile, yet may it proceede to be initiall, making im-

perfectly an entrance; and at laste come to be filiall in perfection. Out of these, some differences are collected about Contrition & Attrition. As firste, that some Contrition doth fully pardon all sinne, both all the guiltie, & all the punishment, though-
Domin. de he the party shoulde dye before he coulde come to Confession, or any other sacra-
Serod. 17. ment: if he did desire them, and vse his true diligence to obeyne them: whereas other
9. 2. a. 5. Contrition, in the like case, doth remitte all the guiltie & payne eternall, but not all
Nauar. temporall punishment. But the best Attrition is not sufficient without some sacra-
Greg. de ment adioined to absolue vs from the guiltie of sinne.
Valen.

4. Also there is a grosser attrition, which proceedeth more from the feare of shame or punishment then because God is offended: whereas the best Attrition is more for the offence of God, then for any punishment or shame: Also there is a difference betwixte remisse Contrition, & the best Attrition; because any contrition detesteth sinne about any thing detestable, being founded vpon the loue of God about all: whereas euen the best attrition, though it principally loue God & hate sinne for it selfe, yet not about all. But the absolute loue of perfect contrition differeth also from remisse contrition, not for that it is sorow only because almighty God is offended, without any respecte vnto shame or punishment, but because the one doth exceed the other in intention.

*AN AMPLE DECLARATION PLIANTLY SET-
 forth the former description of Contrition. Sect. 6.*

Atelanct- 1. Next let vs consider all the partes of the forme description, as they stande in order.
thon in Firste contrition is a parte of penance: against the Lutherans, who make Terrors
Apol. Cō- caused by the lawe, and faith fastened on the gospell, to be the two partes of repentance.
fession. And against Calvin who rejecting the Lutherans faiths, doth no lesse improperly
Augusta. make the death of the olde man, and the life of the new man to be the only partes of penance.
Infirmis. But these poyntes of feare, faith, mortification, and regeneration, are only either pre-
lib. 3. c. 3. parations and dispositions leading vnto repentance, as be feare & faith; or they are necessary effectes following repentance, as are mortification & regeneration. And so all the
§. 3. Textes of scripture requiring these poyntes, doo only prooue that they are requisite and
Ses. 6. c. doo concurre with repentance, according as the Councell of Trent declareth: denying
6. & Ses. neuertheless that they are not properly materiall partes of penance; which in truthe are
14. cap. 3. contrition, confession, and satisfaction.

Can. 4. 2. *Having a willing sorowe of the minde.* Nor naturall only, or compelled, but principally a willing sorowe: and that of the minde, rather then of the body: and in the minde, rather in the intellectuall parte of the will, then in the sensitiue parte: not excluding the sensible sorowe of the will or of the body, which being added doo giue it conueniency, but only for necessity requiring an estimatiue or appreciatiue inwarde sorowe, more then any outward intensiue vehement greife. For there may appeare, or a man may feele in himselfe a more vehement and intensiue sorowe for the losse of his Father, his sonne, his wife, his freind, or his estate, then he can peradventure finde in himselfe for all his sinnes: yet it is sufficient that in the election of his will, he doo sorowe for sinne as much as he can, and doo esteeme and prize the horror of his offences, at a higher rate in generall, then all the disasters and discontentes of this worlde, so that if it were nowe in his choyse, he would rather endure any torment and death, or loose all the worlde, then deliberately to committe a mortall sinne. If he haue this estimatiue or appreciatiue sorowe in the reasonable parte

parte of his will, althoughe it breake not out into the sensible parte, I say it is sufficient: nay in some men many tinnés, I may say, that such an hidden close greife, is euen intensiuely more vehement, and greater then outward sensible sorowe. Yet neuertheless if we can come to sorowe of sense, in teares, sobbes &c. it is very profitable and conuenient, althoughe not absolutely necessary.

3. This sorowe must be for our *sinnes committed*. Eyther personally and particularly for our owne sinnes: or as we are partes and members one of another for generall or participated sinnes of our family, country, or cōmon wealth wherein we liue: though this contrition of others sinnes be not properly contrition. *Which now we doo desire more then all other hatefull things, because they are offences against God, whom now we doo loue above all the worlde.* Where note, that it is not necessary to make a particular comparison betwene our hate of sinne and our loue of God; *whether we desire sinne more then present death or hell or the diuell? &c.* nor whether we doo loue God above our kinge? our Father? our freind? or any other such or such particular which we doo loue or abhorre moste in this worlde. Rather it is vnto necessary discretion causing doubtés, feares, and vnprofitable scruples by considering such particular comparisons: for it is abundantly sufficient, that in my contrition I am fully resoluéd in generall rather to suffer or to loose any thinge, then to haue committed, or agayne to committe any mortall sinne.

4. And such sorowe is requisite for deadly offences; but for venial faultes a smaller kind of discipline is competent; generally abhorring them, and desiring with endeavour to auoyde and to be free from them. Also for the auoyding and preuenting of them, and to be absolved from them in guilte and in all punishment, we are much holpen and benefited by the vse of knocking our breastes, by holy water, holy bread, agnus dei, medalls, graynes &c. hallowed by the prayers of the church, in vertue of the blood and merites of our Sauour Christe. And by these, or by any other meanes, either against veniall or mortall sinnes, the more our deuotion and contrition is increased, though we may seme to haue already repentance competent, yet the more we adde with humility, the more comforte and merite we shall finde; the more certainly we shall haue all pardoned; and we shall be the more plentifully rewarded.

5. Neither may we too lightly suppose that euery sorowe, or sighe, or knocking of the breast, and saying *miserere*, or any such other signes of repentance are sufficient contrition or attrition, excepte they haue the inwarde propertyes before described. Rather S. Augustin doubted of their saluation, who only in time of great dangers, or after their sicknesses doo beginne to repent: nor doubting but if their contrition were true, then their pardon would be certeyn: but he feares their vndoubted saluation, because he doubtés their false repentance; who in such times are much more like to be sory alone for feare of punishment like Antiochus, then for any true hatred of sinne, or loue of God above all. And such he saith are *uersi*, turned only by feare from sinne, not *conuersi* for loue converted vnto God. And this many times doth appeare, when such parties being recovered or deliuered from their feare and their perills, they soone after retorne agayne to their former sinnes. Wherefore it is true indeede that the church granteth her Kytes & christian-buriall vnto all such as professing themselves Catholiques doo vse but any outward signe of remorse, leauing their hartes to the tryall of God; not warranting their repentance to be good: but in charity rather chusing to absolue an hundred thousand false penitentes, then by seuerity to reteyne bound any one soule truly contrite.

6. Vnto the foresaid contrite sorowe must be adioyned an *hope of pardon through Christ*:

*In lib. 50.
homil.
hom. 41.
Lib. de
penis.
cop. 77.
In Cap.
Nullius.*

Christ: with a full purpose for euer to absteine from sinne: & to confesse: & to satisfie: So farre forth as we are bounde, or shall be able. For if it should evidently appeare, that we doo wante any of these, we cannot be absolved: otherwise not so appearing, it may be supposed, that either virtually or actually we haue them: and that is sufficient.

*Greg. de 7. As for as the sinnes, for which Contrition is required, it neede not be of euery
Valens. particular sinne in number to haue a seuerall Acte of contrition, but of all which we
Tom. 4. can remember, according to their number, or according to their kinde, we must de-
disp. 7. q. test them all & be sorye for them, either in one Acte of contrition, or in more, as cō-
8. pun. 6. ueniently we can: for example sake: In calling to minde that I haue tworne 500. times, or spoken falsely or vaynegloriously, 1000. times, more or lesse, as neere as I can coniecture, I may in one Acte of contrition be sory for them all at once. And so I must proceede to remember, & to be contrite, for as many kindes, or numbers, as I can call to minde, for no man is bound to more then he is able, neither in contrition, confessiō, nor satisfactiō. And therefore in case of speedy or sodeyn death, one generall & true Acte of contrition is sufficient for all our sinnes at once, considered in grosse as offences of God. And so it is in case we cannot well call to minde their seuerall numbers, nor their distincte kindes.*

*Vide Ca-
jetan. in
Summula.*

8. As for the times when euery one must be contrite, vnder payne of a new particular sinne, they are set downe to be these. 1. whensoever we find our selues in euident danger of corporall death. 2. whensoever by occasion of sinne not repented, we see our selues in euident danger of spirituall death; that is to say; like to fall further into more damnable sinne. 3. In any publique & greuous Calamity of the people or Common welthe which doth require our particular prayers and humiliation vnto God almighty for his mercy. In all these cases we are bound to be contrite, I say, vnder payne of a new & particular sinne of omiffion, vidz: against the commandemet of repentance. Not that it is lawfull for any to remayne in mortall sinne vntill some of these times doo happen; no not a minute of an howre: for by the Commandement against which the sinne is committed, we are euer presently bounde to repentance: althoughe, I say, not vnder payne of a particular new sinne of vnrepentance beside the former, vntill we come to some of these times. And then, if we omitte repentance, it is a new particular sinne beside the offence wherof before we remayned guilty.

9. Lastly our purpose of amendement must be sincere; and the performance must be effected according to our power: for if I seeme to be contrite, or doo confesse, and yet deteyne another mans goods, being able to restore them: or if I reserve any spleene of hatred or malice against my neighbor, nor struiuing nor desiring to driue it or put it out from me: or if I doo not auoyde as much as I can all such dangerous occasions, as I haue found or may euidently preceiue doo vually put me in great hazard of consenting or committing some mortall sinne: In all these cases, if I be not carefull to remedye or preuent them, surely my purpose is not sufficient, & therefore I am not in such cases truly penitent.

20. But now when I haue once entirely vndergone the sacrament of penance, I am no more bound of necessity to iterate or repeate my repentance for the same sinnes. And wise men doo giue it for good counsell, not to recall to our minde such passed sinnes as perteyning to delighes of our flesh, or to the honors or Riches of the worlde were so pleasing vnto vs, that their remembrance thoughte with pretence of remorse may mouue vs in thoughte agayne to delighe somewhat in them, as soone as in deede to be contrite for them. Except it be at such times, when either we feele

our

our selues in feruent deuotion, or finde in our selues such abundant mortification, that we neede not feare their enticement. Other wise, that which is delectable to our nature without speciall grace, will easily drawe vs to encline to his desire.

11. I said we are not bound of necessity to repeate our Contrition for the same sinnes: yet when without the said danger we haue opportunity, doubles it is very conuenient somtimes to renew & to repeate our contrition; and so to endeuour to make it sure & good, least peraduenture before times it haue bene insufficient. Especially at the time of our death we haue neede to repeate it, and as much as we can to make all sure: yea, S. Augustin vsed to say, though his conscience accused him of no crime vnrepented, yet it is very conuenient at our death to haue Cōtrition for whatsoever offences of our life; and accordingly that holy Father in his sicknes before his death caased the 7. penitentiall psalmes to be set by his Bed-side in great letters, that he mighte often repeate them (as he did) with many teares. And in this I speake of generall Contrition actually to be repeated as often as conueniently we can doo it: I doo not speake of the often repetition of the selfe same generall confessions, which hauing bene made with diligence & deuotion once, twice, or thrice at most in our life time (as graue, learned, & discrete men doo auouche) it is abundantly sufficient: for as it is requisite on our partes to vse our true diligence, so it is as necessary in regarde of God allmightyes great goodnes, to haue good trust & much confidence in his loue, mercy, & fatherly affection towards vs, beleeuing credibly that all is forgiven vs most fauorably; for our gracious God is not like a crafty copecman, or a cauilling lawyer ready to spye euery friuolous nullity, & to take aduantage vpon the smallest ouersight: no: no: we may, & oughte to be assured that our Lorde is more ready to forgieue then we to aske pardon wherfore hauing done our endeuour, we may comfortably relye vpon his gracious fauour.

*Possidō.
in eius vi-
ta.*

12. Yet our repentance, though *Actually* it neede not be outwardly repeated more thou once, neuertheles it must euer *habitually* be continued inwardly during our life: that is we must neuer committe any thing contrary to the inwarde habite of repentance; nor may our sinnes passed at any time afterwarde agayne please vs: rather they must alwayes grieue & displease vs, at least habitually & inwardly. And these are the propertyes of true contrition.

THE EXCELLENCIES OF CONTRITION: and how in some sorte it may be compared with martyrdom. Sect. 7.

1. **I**T is good to knowe what be the qualities of contrition: but the practise of them is much better. It is true; the greife & sorowe of a contrite harte is vnpleasing & bitter in the taste; but it will be afterwarde holsome & comfortable as wormewood is to the stomacke: for sweete meates doo sooner cause corruption & obstructions, when medicines which are bitter doo open & purge the body. And of sinnes in the soule Dauid saith *There are the dolours of a woman in childbirthe*, which haue payne in their trauell, & as they had pleasure in their conception: so, for the delighe of our sinnes committed, we must feele some greife when they are repented: and this greife though it be bitter as Aloes, yet it is the best medicine against the gnawing wormes of our conscience: and as of yron is bred a ruste; of clothe a morhe; & of timber a worme, which consume the substances wherof they were engendred: and as against poyson are made tryacles and Antidotaries of other poysons: so, is sinne

ne consumed by sorowe for sinne, and against the punishment of wickednes, the punishment of penance is a soueraigne remedye.

2. Only herof we must haue a care, that our sorowe for sinne be sincere. If thou tell me thy body is wounded, shew me thy flesh bleeding or bruised: if thou tell me thy harte is contrite; let me see thy teares; or though men perceiue it not, yet at least God almighty must see thy sorowe. In prouying of the vine, if it distill any droppe, it is a signe it will be fruitfull; but if thy repentance be without teares, at least of contrition, surely thy amendment will be very barren.

Jerem. 6. 3. Wherefore Ieremy said, *be thou gyrded with hayre cloth*, that is, mortifye the appetites of thy flesh, and *be thou sprinkled with ashes*, that is, refrayne the motions of thy proud mind: *And cause vnto thy selfe a bitter playnte as the lamentation of an only childe*; not of an eldest or dearest childe, for so is insinuated that more children remaine: but eyther as a parent lamenting his only childe; or as an only childe mourning for his parents; whose greifes must be greatest because they alone must take all the greife. And so, not much vnlike; when by our sinne we loose the fauour of good, because we can haue no more Gods, we must lament our losse of him as the losse of all: for without him we are nothing, nor can haue any thinge: And eyther we must by our sorowfull repentance regayne his fauour, or for euer perish in his displeasure.

De mirabil. mundi. 4. But moste happy we are, if we neglecte not our possibillity: because as Solinus writeth of a founteyn in Epyrus which not only quencherh a burning torch, but kindleth it agayne being quenched: so by our teares of contrition we may at one instante both quench the flames of hellfyre due vnto vs, and inflame our selues agayne in the fauour and loue of God which we had loste, and was justly taken from vs. For the exercise of contrition and daily mortification are so notable in their efficacye and in their dignitie, that Dauid here calleth such an afflicted spirite, a sacrifice to God: and our holy mother the Church in the hymne of Virgins being also martyrs haue these wordes, *Hac tua virgo duplici beata sorte dum gessit fragilem domare corporis sexū, domuit cruentum corpore sacrum. Vnde nec mortem, nec amica mortis saeva pagnarum genera pauescens &c.* This thy virgin blessed in a double sorte, whyles she endeouours to mortifie the frailte sexe of her body, she overcame the cruel worlde together with her body: wherfore neither feareinge death nor any sauage kindes of tortures which are the freindes of death &c. Beholde here twoo causes why she is blessed. 1. for mortification of her flesh. 2. for conquering of the worlde. And so in these wordes are compated penance with martyrdome, and conquering the worlde with subduing of the fleshe. And hereupon is inferred, that whosoever labours to mortifie himselfe in contrition, doth therewithall prepare himselfe for martyrdome: for, they that afflict their hartes with penance for the loue of God, the same will despise the worlde and endure any tormentes of Tyrantes for the same loue of God. And so, if martyrdome be an acceptable sacrifice vnto God, mortification also & such an afflicted spirite may well be termed a sacrifice, because it is a continuall liuing martyrdome.

5. Nay, in one respect, a true contrite harte daily continued, is eyther equall, or may be preferred before an ordinary martyrdome: for as Seneca said, *melius est semel scindi quam semper premi*: it is better to haue the head strooke of all at one sharpe blowe then to haue it hacked or harshly cutte of with a handlawe. And so S. Martin Bishop of Turyn esteemed the prolonging of his life a greater labour then suffering of death, saying vnto God almighty in a prayer made on his death bed, *Domine si adhuc populo tuo sum necessarius, nō recusabo laborem*: O lord if yet I be necessary for thy people, I doo not refuse the labour. In respect of which wordes the church saith in his following Anthymne, that he was a man *Nec labore victum, nec morte vincendum*: neither overcome by labour, nor by death to be overcome.

comes. In the Breuiary the reason is added. For he neither feared to dye, nor refused to liue. In which wordes we see that what S. Martin called *labour* these wordes doo name *life*: & therefore doo inferre, that he would not be conquered by the paynes of death, because he was so constant in the labours of *life*. For though death be fearful to nature, yet in trueth, it is an end of sinne and of misery: whereas the prolonging of a penitent and contrite life, is the continuance of a lingering martyrdom, which out of doubt hath a wonderfull great merite. For as in our excessive vse of phisicke for feare of sickness or death, well said Martial, *Hic rogo, non furor est, ne moriari, mori*: Is it not a folly to dye, for feare of death? according as we say, he liues miserably who liues medicinally, that is, not in regarde of temperate dyer, or discrete phisicke, but in respecte of vaintly or immoderate medicines, or of too nice a care to keepe vs from euery winde that blowes. Or as indeede a crazed weake sickely body had better be dead at once, then linger in payne, and to be in hazarde and feare of euery ayre, and of euery meate, for euery small matter may soone distemper him; so it is easer for our frayle dispositions by death to be quite from our infirmities and sinnes, then for a contrite harte to liue in danger of so many tentations, ener struing against disordinate delightes: auoyding the pleasures which other men seeke; brideling his appetites; measuring and weighing all his desires, marking and composing the very motions and gestures of his feete, handes, and eyes; & neuer putting in effecte, nor consenting to any thought, which firste is not examined by the rule of a good conscience. Such a contribulated spirite is a sacrifice to God, as well as martyrdom: not troubled with superfluous scrupulosity but contribulated with religious vigilancy: This liuing contribulation is a liuely sacrifice of great merite.

6. And as Seneca said, he is worthy of prayse, *quem non piget mori, cum lubet viuere*, vn- to whom it is not yrelesome to dye, when he may haue ioye in his life (for it is small commendation to desire to dye only because we are vexed with our life) so it is a matter of merite, to be content to liue in labour, danger, & contrition, when by our death we might haue ease, ioye, and content. So S. Paul desired *to be dissolued, & to be with Christ*, in regarde of the gayne which cometh by death; and yet was content to liue in labour for the profite and seruice of Gods Church. And such is euery man, saith S. Augustin, who thus submitteth his desires of death or of life, *non solum patienter moritur, sed potius uiuit patienter, & delectabiliter moritur*. He doth not only dye with patience, but rather with patience he liues, & dyes with delight: his patience and his labour prolonged doo encrease his merite, and his delight differred shalbe encreased, when he cometh to cease from his labour of a religious life patiently continued, is a kind of liuing martyrdom constantly endured: and the martyrdom of an humble contrite harte, our lorde will not refuse, but will accompte such a troubled spirite an acceptable sacrifice. O Iesu grante me such a contrite harte in compunction, such an humbled minde in confession, and such a troubled spirite in satisfactions: that so my spirite may be contribulated, that is, troubled together with my body in corporall penance, against carnall delightes: that so my minde may be humbled by the playne confession of my mouthe, against proud & vayne glorious wordes: and finally that so my harte may be contrite in sorowe, against vnlawfull pleasing thoughtes: for such sorowe is a sacrifice to God, and such a contrite and humbled harte, O lorde, thou wilt not despise.

Epist. 55.

Tract sum- per Ioan.

Innoc. 3.

MEDITATION. XI.

Benignè fac, Domine, in bona voluntate tua Sion, vt ædificentur muri Ierusalem. Tunc acceptabis sacrificium iustitiæ, oblationes, & holocausta; tunc imponent super Altare tuum vitulos.

Deale kindly, O lord, in thy good will towards Sion, that the walls of Ierusalem may be builded. Then wilt thou receiue the sacrifice of iustice, oblations, and whole burnt offerings; then they shall offer calves vpon thine altar.

A SERIOUS LAMENTATION FOR SION
& Ierusalem, that they may not be layed desolate by externall
persecution, nor by internall discorde. Sect. 1.

1. **I**T is verily a thinge most worthy & iuste that a sinner pardoned shoulde liſte vp his hart to giue thanks vnto God: and we are not only to praye & giue thanks for our selues alone, but as the Church vseth in the masse, after all our particular petitions to adde a generall Collecte for the vniuersall estate of our Countrey and of all christendome: according as Dauid here hauing entreated for himselfe, doth now also remember Sion and Ierusalem: and so we must praye, both for the Catholique Church of Sion, and for the Common wealthe of Ierusalem.

2. And first for Sion as the mother of our soules: and nexte for Ierusalem as the nurse of our bodyes: and therefore Dauid here first desireth our lordes good will towards Sion, that so we may haue afterwarde foundation for the walls of Ierusalem: for whatsoeuer Atheistes or worldly politicians doo pretend, yet the cheife strenghte of a common wealthe doth especially consist in the flourishing of religion: neither can the walls of Ierusalem be well fortified, excepte they be founded in the gracious good will of our lorde towards Sion: they may stand stately and proudly for a time, like the walls of Babel; yet in all the worlde it was neuer ſene that where religion was debased, but in few Ages their commanding policy was confounded.

3. Wherefore let vs praye continually for the ſincerity of Sion, the prosperity of Ierusalem. O lorde repayre the walls vnto the one; and vnto the other shew the kindnes of thy good will. Arise, O God, and haue mercy vpon Sion, because, it now seemes time to haue mercy vpon her, and because her high time is now come, if great neede can shew when it is her high time; for now new fangled people broken off from thy church are broken into thine inheritance; thy haue polluted thy holy Temples & profaned thy churches; thy Altars they haue caste downe, and they haue caste out thy holy sacrifices: they haue turned thy houses of orderly religion into habitations of moſte diſordinate pleaſures, or elſe haue layd them deſolate in barbarous ruynes, *poſuerunt Ierusalem in gomorum cuſtodiam*, they haue made Ieruſalẽ, (which was well inhabited) eyther like a poore Cottage of an orcharde where dwelles ſome churlish warrener; or it is quite ſuffered to decay ſince all the fruite was gathered.

They

They haue placed the dead bodies of thy seruantes to be meate for the soules of the ayre; and in some places they haue lesse the flesh of thy sayntes vaburied; to become a preye for the beastes of the earthe: they haue shed the blood of many like water in the circuite of Ierusalem, and there were none permitted to bury them with sacred ceremonies. We are made a reproche vnto our neighbors, a laughing stocke and a scoffe vnto them who are round about vs. How long, O lord, wilt thou be angry vnto the end? shall thy zeale be kindled like fire? O powre out thy wrathe vpon the nations which haue not known thee; and vpon the kingdomes which haue not called vpon thy name. For they haue eaten vp Iacob, & his place they haue layde desolate. *O remember not our olde iniquities,* but let thy mercyes soone preuent vs, for we are made exceding poore. O God our saluation helpe vs, & deliuer vs O lord, *for the glory of thy name:* and be mercifull vnto our sinnes, *for thine owne name.* Least they say among the nations, where is theyr God? rather make knowne vnto the nations before our eyes, the vengeance of the blood of thy seruantes which hath bene shed: and let the sighes of them who are in fetters enter into thy sighte: and according to the greatnes of thine arme possesse and preferue the children corporall or spirituall of them who now are martyred or oppressed, whether they be children of nature or of grace, of succession, or of conuersion.

4. *Dea'te kindly,* O lord, *in thy good will* towards Sion: *Benignè fac, or bonam fac:* Iansen. make Sion to become good: or thoughe it be faulty, yet shew it thy fauour in thy *good will.* Also for the *Benignity* of our Sauours incarnation as Saint Paul calleth it: or according to the gracious providence of *thy good will,* and pleasure; both decreeing our remedy, and fullfilling thy fauour. Or as vnto God the Father is attributed the minde; vnto the Sonne reason: and will vnto the holy Ghost; so let vs particularly praye for this *good will* of his holy spirite, therein to sanctify Sion; and withall Innes. 3: for our selues as passengers in a shippe, to directe it euer by *his good will,* as the helme.

5. *That the walls of Ierusalem may be builte:* not alone, that the Temporall state may be free from domesticall suspitions & forreyn feares, flourishing in strenghte of vnicity at home & amity abroade, by which it shall be compassed & defended as with firme walls: But especially that in the quietnes of christendome free from persecution, we may haue many good religious men renewed, and repayed, to be sayntes, & deare seruantes of God: for these are the cheife defence, the best Armyes, the horsemen, the footemen, the Artillerye, the munition, the shippes, & the walls of any kingdome. And of these the scripture saith *all thy walls are precious stones;* and all other good Catholique Christians are well squared liuing stones, builte vpon our L. Iesus as the cheife & principall foundation, beside whom no man can lay any other firste foundation: and then secondly nexte after him S. Paul telleth vs, we are builte vpon the foundation of the Apostles and prophets. And among them cheifly vpon S. Peter & his successors, vnto whom our Sauour promised, that vpon this rocke he woulde builde his church.

6. O gracious Sauour, thou haste hitherto continued this promise, and we doubt not but thou wilt performe it vnto the end of the worlde, so that the gates of hell, neither by Diuells, Tyrantes, Heretiques, nor Antichrists, shall preuayle against it: But in particuler we moste humbly, earnestly, & sorowfully entreate thee, not only to continue & blesse Sion where it is now well seated, but also to builde and repayre the walls of Ierusalem, wheresoeuer they haue bene defaced. O sweete Iesu repayre our ruynes, restore our breaches, make vs all liuing stones of thy Temple, and vouchsafe

Esay. 16.
1. Cor. 3.
Ephes. 2.

chafe once agayne amongst vs to renue the walls of Ierusalem: Let vs be so composed & combyned in vnity of Catholique religion, and in charity of true Christian loue so compacted; that we may seeme like one of those Towres in the walls of Ierusalem, which Iosephus saith was so artificially contriued, that it appeared all but one stone. Thy charity is the best bitume mortar, or cement, or playster of Paris, or spanish yesso, wherwith to combyne vs & bind vs together: O let this charity be so diffused & spread abroad in all our hartes, that we may be all of one harte, of one minde, of one faith, and of one flocke vnder one shepheard, & one God.

7. Sion signifyes a watchtowre: and Ierusalem a city of peace. In his towre thy preistes & prelates are watchmen: and all thy constante Catholiques are inhabitants of Ierusalem. O how beautifull is this towre when it standes in vnity! but when it crackes or breakes by diuision, o how ruynous & dangerous! And as for the other Commons & Citizens of Ierusalem, how can they remayne vnderdestroyed by Titus & Vespasian their comon enemyes? whiles they foster broyles, or breede factions within their owne bowelles. Wherefore O deare Sauour! O God of peace! settle our towres of Sion, in concorde of watchmen: and vnto thy Citizens of Ierusalem send thy peace: thy externall peace, from outward persecution; thy internall peace, from inwarde diuision: and thy eternall peace in euerlasting consolation. By this shall the walls of Ierusalem be rebuilde, if we seeke & kepe peace: and by this shall we be knowne to be thy disciples, if in that peace which thou diddest bequeath vs we do loue one another. O mercifull Iesu take not away thy peace because of our disagreements: but rather take away our disagreements and restore vs thy peace: we deserve indeede more anger, yet according to thy *benignity* deale kindly with Sion, and builde agayne the walls of Ierusalem; that once agayne thou maist accept the sacrifice of iustice, oblations, burnte offeringes, and calues, vpon thine Altars.

*A CONTINVED SUPPLICATION FOR
the good will & mercy of our Lord, vnto all estates of his church
and against seuerall vices.* Sect. 2.

Innoc. 3.

1. **A**ND also in these wordes the Catholique Church is described by three names of Sion, Ierusalem, and his Altar; which may signifye the 3. sortes of people in his church. 1. religious persons. 2. secular preistes. 3. lay people: which are designed also by Noah, Daniel, & Iob. The firste are of spirituall contemplation, dwelling aboue in solitary Mounte Sion. The thirde & laste, are in temporall actions inhabitants beneath in Ierusalem, as in a city full of turmoyle & earthly trafique. The second and middlemost, being preistes, doo frequent the Altars of the Temple, which was seated betwene Sion aboue, & the said citey belowe, as men of a mixte life, partly spirituall & partly temporall, and therefore be called secular preistes: vidz preistes, for their exercise and ministracion of deuine mysteries; and *secular*; because of their particuler possessions, and their often conuersation in the assayres and with the men of this worlde.

2. O Iesu deale kindly with Sion, replenishing thy monasteryes with multitudes of sayntes, worthy to abide in such a holy hill. Builde the walls of Ierusalem, so that all lay men & the citizens of this worlde may be combined & dwell together in charity; may be limited & kepte within the boundes of equity; and may be defended safe

safe against all their enemyes. And finally grante we beseech the, that all thy preistes may offer vnto the with due deuotion, the sacrifice of iustice, and with decent reuerence present thy oblations ypon thine Altars, neither slubbering thy sacrifice, nor poasting thy seruice.

3. Furthermore, Sion is interpreted speculation, and Ierusalem a vision of peace: o S. Aug.
deale kindly with vs by thy mercy, that in this life we may haue some speculation of certein hope, thoughe but as in a glasse: and that in the nexte life we may possesse the perfect vision of blessed peace. Then shalte thou receiue our sacrifices of iustice, our due debte of prayes, our willing oblations of thankfullnes, our whole burnt offeringes, and our calues shall be layde & consumed ypon thine Altar; our concupiscences & our sorowes shall then be quite consumed as whole burnt offeringes, by the heauenly fire of thy diuine seruor. Then shall we neede no more contrition or penance, which now we must practise in this life: for there all teares shalbe wiped from our eyes; and our heauy mourning as penitent Trutles, shall then be changed into the liuely ioyfullnes of innocent Calues.

4. And therefore also we doo so earnestly intreate, that thou wouldest builde the walls of Ierusalem; because out of the vnity of the churche compassed with those walls of the communion of sayntes, we are sure that no sacrifice will be acceptable vnto thee: wherefore, that these walls may be builded, *deale kindly with Sion in thy good will.* For as the prophet saith thou arte a clement God, mercifull, patient, of Iona. 4.
much miseration, and pitifull to our wickednes. In creating vs clement; mercifull in redeeming vs: patient, in expecting our conuersion; in comforting vs, of much miseration: and in forgiuing all our faultes & frayletyes, full of pity. In all these kindneses of thy good will, O doo good & deale kindly with Sion: that the walls of Ierusalem may be builded: that our prelates may be of good example & much reuerenced: that thy holy sacramentes may be deuoutly receiued & administred: that in thy militante churche, we may haue the strong Bulwarkes of faith, hope, & charity begonne: and in thy churche triumphante the stately towres of perfecte charity, sure possession, & euident knowledge accomplished.

5. Salomon, that is, Peace, did builde the walls of Ierusalem: but in the time of Ioas which signifies temporality, they were destroyed. Ozias, which is interpreted 2. para-
Seeing God, or Faith, did rebuilde what temporality had ruynated: but Nabuzoradan, lip. 25.
that is, a prince of cookes or voluptuousnes, againe defaced what faith had repayed. Nehemias, which signifies consolation, restored all once agayne; but Antiochus of 4. reg. 15.
Syria, that is, haughtynes, or silence of pouerty, beate them downe for vayneglory of our good deeds, & silence without confession of our bad, doo exceeding- 4. reg. 25.
gly tread downe all true consolation. Lastly Iudas Machabæus vidz: the confession of a warrior, acknowledging his owne frailty, & fighting against pride, he did reedifye: 1. Mac. 1:
but Titus, which may be construed good, or else durte, that is, fayre seeming hypocrites good in shew & durte in deede, these laste of all doo lay waste & make desolate the hill of Siō & the walls of Ierusalem which shall be lastly succoured by Enoch and Elias. And as these thinges passed with the materiall walls of Ierusalem, so may they serue (as hath bene shewed) for our morall information.

THE TIMES, THE MANER, THE PLACE,
the persons, offering all these sacrifices, oblations &c. Sect. 3.

1. THEN wilt thou accept the sacrifice of iustice &c. *Then. 1.* by the vertue of thy passion; after the fulnes of time, when the lawe of Moyses shalbe consummated. *2. Then,* in the flourishing prosperity of thy churche vpon earthe, when persecution shalbe abated. *3. Then,* in the perfecte happynes of thy churche in heauē, when we shall clearly beholde & knowe God face to face. When in these three fortess the walls of Ierusalem shalbe finished; *then* in the firste wilt thou accept the sacrifice of iustice, euen Christe himselfe our Iustice sacrificed for vs vpon the crosse. *Then* in the second thou wilt admitte our mixed oblations like Martha busied in many thinges; and our entire burnt offerings like Mary choosing the better parte. And *then* in the thirde, we shall lay our calues vpon thine Altar, that is, our youthfull wantonnes, or wordly cherfullnes shalbe abandoned; and being sacrificed here vpo thine Altar of penitence, shalbe there changed firste into the calues of our lippes cherfully mouing to giue thee honour and prayse, and afterwarde accomplished in the joyfull vision, cleare sighte, and perfect knowledge of thy diuine maiesty, in which is comprehended our vnspcakable felicity.

Hose vllt. **2. Then** also, wilt thou accept the sacrifice of iustice, the passion and merites of our Sauour, and for them all the good workes of his seruantes; whether they be the *oblations* of feruorous Confessors, or the *whole burnt offerings* of zealous martyrs. Or whether they be offered by lay people as deuoute *oblations*, or as the *whole burnt sacrifices* of religious persons. *Then* will all these *Lay Calues vpon thine Altar*: that is; bring many yonge folke vnto thy seruice, to be suckled and to be fed in thy catholique faith, with the sacraments of thy churche, and with many good examples and Rules of piety and morality, wherein they shall abide and remayne. For whatsoeuer is *laid vpon thine Altar*, there it oughte to remayne as in thy presence, holy, and consecrated to thy seruice; and shalbe accepted in our lord Iesus, in whom alone all our sacrifices of soule, body, and Goods, are of a most excellent sweete sauour, gratefull in him who is only our Sauour, our cheife preist, our best sacrifice, and our principall highe Altar.

Eulhym. **3.** O most gracious God! how kindly haste thou deale with Sion? when thou diddest send thy deare sonne from heauen, to descend vnto the earthe, and into the nature of man, to saue vs men who are but earthe. What thinge can be more kinde and gracious, then for the sonne of God to take vpon him the shape of a willfull slaue? to be subiect to the cruelty of deathe? and to the shame of the crosse? to redeeme vs by shedding of his blood; by his innocency to repayre our trecheries; by his iustice, to satisfie for our sinnes; to pull vs backe from the mouthe of hell gaping for vs, & to giue vs entrance to the gates of heauen which were shutte against vs. To enlighten his churche with the clearnes of his truthe in the midst of errors; to preferre it by his power against the Rormes of persecution: to feede it with his owne body: to washe it with his blood: to cherish it with all his sacraments: to directe it in generall by his holy spirite, and to comforte euery particular with the sweetness of his loue, with the hartynes of his grace, and with the abundance of his mercy. O kinde dealing of extraordinary good will! O diuine loue aboute measure! O wonderfull worke without any example or paterne? a worke of heauenly charity, without any foregoing merite: and in one worde, O God, a worke of thy good will.

4. This

4. This is the building of the walls of *Ierusalem*. Babel walls are builded of bricke, and founded vpon sande, whiles worldly men either trusting to their riches, or fixed on their carnall pleasures, are proud, or careles: but as Augustus said he found the walls of Rome made of bricke, and leste them of marble; so by our mortification of the flesh and renunciation of the worlde, with the helpe of our Lorde, we may change bricke into marble; the walls of Babel into the walls of *Ierusalem*, and a foundation vpon sande into a foundation vpon a Rocke: So said Esay: *The bricke are fallen, but we will builde with square Stone; they haue cutte downe the wilde figge trees, but we will turneshem into Cedars.* And this they doo, who turne delicacy into seuerity, liberty into limites, the lawe of the flesh into the lawe of the spirite, the olde man into the new, and Adam into Christe. O happy walls, which haue such a head corner stone to combine them, and such a rocke to vpholde them! these walls haue strenghte and comelynes: *strenghte* vpon their rocke, and by their Corner stone, *comelynes*: or by their vnited charity, *strenghte*, & *comelynes* by their decent sanctity: and of such faith the psalme, *Strenghte and comelynes are his garmentes*: not in vertues alone, *comely*, & yet weake against tentations; but *stronge* against all impugnations, and *comely* in all vertuous ornamentes.

Esay. 9.

Psal. 31.

Galat. 4.

Apoc. 12.

3. Reg. 6.

5. If *Ierusalē* which is the militant church here belowe be thus peopled and builded, what glory shall we see in the churche triumphant, which is *Ierusalem* aboue, the mother of vs all, a free citye, and the highest Imperiall seate; not so much as touched with any corruption or sinne, nor can any misery or sorowe approche that place, where no enemy can enter in, nor any citizen shall desire to go out: a city of all peace and prosperity, whose streetes are paved with the purest golde &c. in whose building is no noyce of hammer, axe, or sawe, no more then was in Salomons temple; for all our soules must be apted, purged, squared, and fitted before we come there. Dauid, a warriour, may make preparation, but only peaceable Salomon can accomplishe the building: we may in this life gather together many merites by fighting and resistance of tentations and vices, but only in the peace of our lord Iesus shall we be accomplished and made perfecte.

WHAT A SACRIFICE IS: AND THAT THE holy Masse is our peculiar Sacrifice of the new Testament. Sect. 4.

1. **V**Herfore that we may be prepared for *Ierusalem* aboue, we beseech the, o Lorde for *Ierusalē* here on earthe, to repayre the olde wasted decayes, & to builde on forwarde the new Bullwarkes and walls. For, when, or wherefoeuer *Ierusalem* flourisheth in peace, Then wilt thou accepte the *Sacrifice of iustice*; not of sinne; of constant vertuous Catholiques; not of Heretiques, Schismaticques, nor any vicious persons.

2. Also, this sacrifice of iustice is referred by S. Ambrose; and others, to the sacrament of the Altar which is offered and receiued in the holy masse: in which religious seruice of God, we doo offer vnto him a sacrifice for the liuing and the dead; and we doo receiue vnto our selues a sacrament of iustice, conteyning and conferring righteousnes & grace.

S. Amb.
Occumen.
Haymo.
Genebr.

3. And the masse is not improperly or in generall only called a sacrifice, as almes, and euery good worke may be so termed: nor is it alone an inwarde spirituell sacrifice: but it is an external sacrifice properly so called: and yet more, a peculiar sacrifice instituted of

Philip. 4.
Heb. 11.

our Sauour Christe himselfe in his laste supper, and ordered and adorned afterwarde by the Apostles & their Iucceffors; as appeareth by the Canons of the Apottles, by the masse of S. Iames, S. Marke, S. Basil, S. Chrysostome, and S. Ambrose. Yea, it may be collected out of the Actes of the Apostles, where it is said: *ἡμεῖς ἐκτελέσωμεν τὴν λειτουργίαν*: whiles they were liturgizing. For we knowe that masses are called in Greeke liturgies; as be the liturgies of S. Iames, S. Chrysostome &c. And the vulgar translation is *ministrantibus illis Domino*, whiles they were ministring vnto our lorde, which generall wordes doo sometime signifye the particuler action of sacrificing, as in the olde Testament is found; and Erasmus doth expressely interpretethem *sacrificantibus illis*, whiles they were sacrificing: although it be friuolous which he addeth, that their sacrificing was preaching; for neither the sence of the Texte, nor the nature of the wordes can beare it: and were it not absurde to say they were sacrificing, that is, preaching to God?

4. As for the vse of the Masse, as a sacrifice in the primitive times, it may appeare by Ignatius (who liued in our Sauours time, & sawe him on earthe) writing to the Smyrnians: *It was not lawfull then without a Bishop to offer sacrifice, nor to celebrate Masse*. And the same Author writing ad Trallianos; & ad Neronem, faith, *when S. Teier celebrated Masse, Saynts Clement and Anacleto were his deacons helping him therein*. And that Timothy & Linus were Deacons vnto S. Paul, when he celebrated Masse.

5. And the same S. Clement Romanus in his 3. Epistle de officio Sacerdot. and Anacleto in his Epistle ad omnes Orientales. And Dyonisius Arcopagita in his ecclesiasticall Hierarchy doo all of them often mention the sacrifice of the Masse. And all these were the Apostles schollers.

6. Also the sixte Synode (or Councell) doth affirme S. Iames to haue said Masse. And S. Andrew (as it is in his life) said to Egeas the Proconfull these wordes: *I do every day sacrifice the immaculate lambe*. And S. Isidore faith, that the order of the Masse was firste appoynted by S. Peter.

7. But now, to the end; you may the better knowe what Masse is; and how the better to assiste with reuerence, & with deuotion to offer this holy sacrifice; vnderstand that a sacrifice is by learned men thus described. *A sacrifice is an externall oblation of some outward matter, according to certeyn Rites and Ceremonies altering in somewhat the nature of the thinge offered, and so is consecrated by a lawfull preist vnto almighty God alone, as acknowledging him onlie to be God & lorde of all, and our selues to be his creatures, seruantes, and vassalls*. This is a sacrifice in generall. In particuler the sacrifice of the Masse hath bread & wyne for the outward matter; and by the blessing, consecration, breaking, mixtion, & receiuing therof it is made a perfect sacrifice, and changed into the Reall body & bloud of our Sauour: which change, because it is made by the wordes of consecration, therefore is the consecration to be esteemed the most essentiall and cheife parte of this sacrifice; and so, together with the other actions, it is finished & perfected for a religious sacrifice, wherein we doo of duty render him praye for his admirable goodnes in himselfe; and thanks for his great Benefites towards vs; and also we doo in humility craue his mercifull pardon to forgiue all our faultes, & his gracious bounty to supplie all our wantes; and all this for the merites of our Sauours death & passion wherof in the masse we doo make & keepe a remembrance & commemoration.

8. And therefore whereas in the olde lawe they had feuerall sacrifices according to their feuerall intentions & necessityes, only in this one of the Masse are all those kindes of sacrifices conteyned. 1. of Commemoration or representation of our Lordes passion. 2. of praye for his goodnes in himselfe. 3. of thanksgiuing for his benefites

Act. 13.
Panegy-
rola dis-
sept. 17.
parte al-
tera.

Lib. 1. de
officijs.

S. Thom.
2. 2. q.
81. a. 3.
Greg. de
Valent.
Tom. 4.
disp. 6. q.
11.

benefites toward vs. 4. of propitiation, for his pardon to our sinnes, & for his re-
 leife to our necessities. And so S. Augustine said that it succedeth in place of all the
 ancyent sacrifices, and that vnto them all in valew it is equall.

De ciuit.
 Dei lib.
 cap. 20.

9. And although in the Communion of the Masse, all the oblation is consumed yet
 is it no lesse a sacrifice then were the holocaustes or whole burnt offerings of which
 no parcell was referued. Neither is it one whitte the lesse a sacrifice becaufe it is allso
 a Sacrament, which may be in diuerse respectes, as the same thing may be in seuerall
 considerations both receiued of God, and giuen vnto him agayne: for else, what can
 we giue vnto him, which we haue not receiued from him?

10. And further to prooue that it is a sacrifice, Clemens Romanus reciting out of
 the Apostles Institution the forme of the prayer vsed when Bishops were to be or-
 deyned, setteth it downe in these wordes: *Giue him (O allmightie Lorde) the participa-
 tion of the holie Ghoste, that he may haue power of forgiuing sinnes &c. and of pleasing thee
 in meekenes, and with a cleane harte offering vnto thee without faulce euer and without sin-
 ne that pure and vnbloodie sacrifice, which throughe Christe thou haste ordeyned for a myste-
 rie of the new Testaments.*

lib. 8.
 Consti.
 Aposto-
 licarum.
 cap. 5.

11. Allso Saint Iustine Martyr saith of allmighty God that he receiueh sacrifices of
 none, but of his owne preists. *Wherfore allmightie God preuenting (with fauor) all
 those which in his name offer the sacrifices which Iesus Christe commanded to be made in the
 Eucharist of bread & of the cuppe, which (sacrifices) are performed of christians in all pla-
 ces, our lord testifieth that they are gratefull vnto himselfe.*

12. Saynt Cyprian likewise writeth thus. *Iesus Christ our lord and God is himselfe the
 high preist of God his father: and himselfe first of all offred sacrifice vnto God the Father,
 and commanded the same to be done in remembrance of himselfe.*

Lib. 2.
 epist. 3.

13. In the psalme it is said our lord hath sworne, and it will not repent him: thou art
 a preist for euer according to the Order of Melchisedec: vpon which wordes S.
 Augustin, *They know who read what Melchisedec tooke out when he blessed Abraham: and
 now they are partakers therof: they see such a sacrifice now to be offered vnto God in all the
 worlde. But the swearing of God is a reprehension of the incredulous: and that God
 will not repent, is a signification that he will not change this preisthood: but he will
 change the preisthood according to the Order of Aaron.*

Psal.
 109.

14. If it be said, he offred not bread & wine vnto God; but tooke it out for Abra-
 ham. Firste the Texte doth not say so: rather Abraham had victualls enoughe of the
 spoyle he gotte; of which he offered Tenthes to Melchisedec. Or suppose he tooke
 it out for Abraham: it doth not therfore follow, that he did not withall offer it vn-
 to God in sacrifice. For Clemens Alexandrinus noteth that *Melchisedec gaue sancti-
 fied bread & wine for norishment, in figure of the Eucharist; Vidz: that as the Eucharist
 is first offered vnto God & then is receiued: so Melchisedec both, offred these vnto
 God in sacrifice, and broughte them out vnto Abraham for his norishment.*

Lib. 1.
 contra
 Aduersa.
 legis.

Synonim.
 lib. 4.

15. Furthermone the masse is that sacrifice which Malachias foretolde; *from the ri-
 sing of the sunne vnto his going downe, great is my name among the Nations, and in euery
 place is sacrificed and offred vnto my name a cleane oblation. See, saith S. Chrysostome,
 how plentifully and plainlie he hath interpreted the mysticall table which is the vnbloody
 sacrifice. And S. Augustin about the same wordes saith, wheras we see in euery place from
 the East to the west this sacrifice to be offred vnto God by the preisthood of Christe according
 to the order of Melchisedec &c. And Damascen speaking of the masse, saith, This is
 that pure and vnbloodie sacrifice which our lord declared by the Prophet, should be offred
 vnto him from the East to the west.*

Malac. 1.

Hom. 95.
 in psalm.
 De ciuit.
 Dei l. 18.
 cap. 35.

16. In like sorte many other places out of the Anciēt Doctors mighte be alledged, & though some of them in some places doo referre those wordes vnto spirituall sacrifices, yet doo they not therfore exclude that which themselues or others haue directly construed allso for a materiall sacrifice. For reall sacrifices must be allso spirituallly offered: and as the lawe & religion of nature & Moyse, had their materiall outward sacrifices, so must our lawe of grace & the gospell planted by Iesus Christe. And this appeareth by the succession which Malachy maketh of his prophciyed sacrifice vnto the sacrifices of Moyse lawe: for if vnder Christe we haue true preists and a preisthood of Melchisedec, it is necessary allso we haue reall proper sacrifices which only these preistes may offer vp, which therfore must be somewhat else beside prayers and meere spirituall sacrifices: for the offering of these perteyneth vnto others, as well as vnto preistes, & therfore are no proper reall sacrifices.

In caput
10 ad
Hebræos.

17. As for those places of S. Paul to the Hebrewes: that Christe was offered once for all and needeth no more to be offered: It is most true, in the maner of a bloudye sacrifice: but the masse is called by the olde Doctors (as you see aboue) a sacrifice vnbloudye. And allso he speaketh of the sacrifice of the crosse, as primary & independent, and therfore most sufficient neuer to be iterated: but this sacrifice of the masse is depending thereon & secondary, wherfore as representing that former sacrifice, & deriuing vertue from thence, it is but a continuance & application of the same. And so S. Ambrose answereth in effect, saying. What doo we? doo we not offer euery day? verily we doo offer: but dooing it for remembrance of his death. And this sacrifice is but one, not many: for that was once offered in *sancto sanctorum*, but this sacrifice is a representation of that: we doo alwayes offer the same sacrifice not now verily one lambe, to morowe another, but awayes the same sacrifice: Therfore the sacrifice is one: otherwise, because it is offered in many places, there shoulde be many Christes. Not so: but Christe is one euery where our Highpreist: he offered a sacrifice cleansing vs: we doo now allso offer the same. But that which now we sacrifice it is done in commemoration of that which was sacrificed; not another sacrifice, as the highe preist, but we doo alwayes sacrifice the same. Thus farre S. Ambrose, teaching that we now doo not offer a sacrifice altogether different from the firste, but the selfe same in respecte of the thing offered though diuerse in regarde of the maner; which in the *Masse* is done vnbloudily, and was bloudily done vpon the crosse: Neither is the *Masse* altogether of the same efficacy with that of the crosse: for now we doo not sacrifice to reconcile mankinde vnto God anewe & agayne, as by another new & firste Acte of reconciliation; but only to deriue & to applye vnto our selues the fruite of that primary, principall, firste, & infinite sacrifice on the crosse.

18. The sacrifice of the crosse firste merited: and the sacrifice of the Altar deriues that merite. By that firste, the remedye is sufficient; & by this second it is effectually. That had merite of infinite measures; but the measure of merite in this is finite & proportionable vnto vs. according as we in our deuotion doo applye it: and therfore that sacrifice being infinite was but once offered, whereas this is offered euery daye, being proportionate & finite, to the end that we may daily haue more merite hereby applyed. Neither doo we any more iniury to that infinite sacrifice, by deriuing & applying the merites therof euery day in the repetitiō of the masse, then if one should say that we derogate from the merites & vertue of his passion, when we frequent & repeat the vse of the holy communion, or some other repeatable sacrament, or deuotion, whose vertue dependeth on the passion: for by repeating these we doo

not

not crucifye him agayne, nor thinke that it was not sufficient he was once crucified, but we desire continually to profite more & more, and to applye the merites of his crosse, both by those deuotions frequented, and by the daily sacrifice of the Masse.

THE NOTABLE PROPITIATORY VERTVES
of the sacred Masse, which ought to mooue vs to the frequenting
& applying of the benefites therof. Sect. 5.

1. FURTHER more the Masse is not only a sacrifice in generall: or of commoration only: or of thanksgiuing alone: but likewise it is a sacrifice propitiatory to obteyne forgiveness of our finnes, and all other thinges necessary for our soules and our bodies. for the liuing & for the dead. Saint Cyril Ierosolymitanus writeth thus: After that same spirituall sacrifice is made, and that same vnbloudy worship, we doo beseech almighty God by that same sacrifice of Propitiation, for the generall peace of the church, for the tranquillity of the worlde; for kinges, for souldyers, for our fellowes, for the sicke, for all afflicted, and in summe for all them who doo neede releife, wherof indeed we haue all need. Afterwarde we make mention allso of them, who are dead before vs: firste of Patriarkes, Prophets, Apostles, and martyrs; that almighty God by their prayers and intreates would receiue our petitions. Then for the holy fathers & Bishops deceased: and finally we doo praye for all them who from among vs haue departed this life, beleeuing it to be the greatest releife of soules, for whom is offered the intreaty of that holy and reuerent sacrifice which is layd vpon the Altar.

*Cateches.
myflag.*

2. Hereof allso saith S. Chrysostome: we doo sacrifice for the fruites of the earthe, of the sea, and of all the whole worlde. And S. Augustine reporteth, That one Hesperius a man of worship and principall credite among them, in the Territory of Fussal had a Manour or Grange called Cubbedi, where together with the affliction of his cattell, and of his seruantes, he found that his house was haunted with the violence of malignant spirits: he entreated our preistes in my absence (saith S. Augustine) that some of them would go thither, by whole prayers they mighte giue place. One went: he there did offer the sacrifice of the body of Christe, praying as earnestly as he could that that vexation mighte cease. And almighty God presently shewing mercy, it ceased.

*Hom. 77.
in Ioan.
De cinis.
Dei lib.
22. c. 8.*

3. Saint Athanasius auoucheth plainly: wee doo vnderstand that the soules of sinners doo participate some beneficence from that same vnbloudy offering and gratification made for them. And S. Chrysostome: These thinges were not rashly ordeyned of the Apostles, that in the reuerend mysteries there should be made a commemoration of the dead: for they knowe that from thence may succede vnto them much gayne and much profite.

*Questio-
ne 34. ad
Antioch.
Hom. 69.
ad popul.
Epist.
ad Faust.
Enchirid.
ad Laur.
cap. 110.
Ec.
De cura
pro mort.
agenda.*

4. Saint Ambrose telleth Faustinus, that he must not so much bewaile his sister with teares, as rather commend her soule vnto God with oblations. As for S. Augustine, he is plentifull in diuerse places mentioning both suffrages and sacrifices for the dead, and vsed them in particular for his owne mother deceased: not only to giue thanks for their deliuerance out of this worlde; and in their honor who were certainly reputed to be in glory; but allso for pardon and propitiation of their soules, who they were not sure had escaped purgatory.

5. O most sweete Iesu our blessed Saviour! as thou hast giuen vs thy selfe vpon the crosse, to we most humbly beseech thee to grante vs in our countrie the full & free vse of this sacrifice

*lib. 1.
Consej. l.
9. c. 13.*

crifice of iustice, for the religious application of all thy merites, vnto the liuing and to the dead, by the mysteres and vertue of the holy masse. O giue vs grace daily lo to be present at those miraculous and sacred solemnities of thy wonderfull loue and bitter passion, with such *assentiuue reuerence*, such *reuerens loue*, and such *louing assension*, that most effectually we may euer obteyne the blessed communion of all thine infinite mercyes and goodnes. In this treasure is hidden the value & worthe of more then many hundred markes: let others threaten prisons, or by their lawes make it felony, or treason, to be present or assisstant at this heavenly sacrifice of the masse: yet let all zealous Catholiques rather yeild and loose their liues, then not to render vnto God this diuine and deuoute seruice, and so to be partakers of the vnualewable merites of this most holy and precious sacrifice.

6. O my soule! let vs frequent these holy mysteres of the masse, as the dayly bread of our life; here we haue spirituall foode, & medicine: it giues vs foode for nourishment in grace; and it affoordes vs medicine for remedye against sinne. O come, we will offer it as a sacrifice, and receiue it as a sacrament: as it is a sacrifice it payes the debtes of the offerer; and as it is a sacrament, it giueth iustice to the receiuer. O *sacrifice of iustice!* make me iust; and be my sacrifice. O most gracious Sauour! let my soule melt in thy loue, & let me be partaker of thy grace: thou werste once offered in thy selfe, and thou arte every day offered in this sacrament. O be my sacrifice by the firste, & by the second make me iust: O *sacrifice of iustice!* O mirror of loue! O treasure of grace! did euer any loue so willingly paye an enemyes debte? or who hath suffered torments for his freinds with like rigor of iustice? was there euer any fauour, and grace, more plentifull, or so riche, as this vnestimable sacrifice? O *sacrifice of iustice* make me iust, and be my sacrifice. Allthoughe according to Saint Bernards vision I haue no Title vnto heauen by mine owne iustice alone, yet my Sauour hath a double iust clayme, of merite, and inheritance: one for himselfe, and the other for me. O sweete Sauour, through thy sacrifice make me so iust, that I may inherite heauen by thy iustice: and be thou my sacrifice and my Iesus.

7. It is not diligence enough for the sicke or wounded to knowe that in the Apothecaries shoppe be salues and medicines which can heale him: or who will excute a souldyer vnarmed in the feild, because he knowes there are weapons and armor in the Garrison? O no: we must by daily and particuler exercise of religion apply the merites of our Sauour, and alwayes stand girded, and put vpon vs the armour of our lord Iesus, if we will be defended from the Diuels and Hell, or if we will be cured from sinne and imperfection: as Esay said, *Intra est qui iustificat me*: he is here at hande who iustifyeth me. Not alone in the church where I shoulde be, and yet am not present; not only vpon the Altar, before which I am kneeling in body, whiles my harte is absent: But *intra est*, he is where I am and I am where he is. O deare Iesus be my Iesus, and vouchsafe in some good sorte that as of S. Gertrude, so of me thou maist say, *In corde eius inuenies me*, in his harte you shall find in me: or at least O lorde let my hart be alwayes found and founded in thee: O let me be partaker of thy sacrifice of iustice; by offering vp all my doinges, & sufferinges, in the company, & with the value of thy iust merites: & not only to haue parte in thy merites by offering this sacrifice, but also to become parte of thy selfe by receiuing this sacrament: to haue participation with thee, & withall thy Sayntes who serue thee. O giue vnto vs the efficacy of this sacrament, and accept for vs the dignity of this sacrifice; that so we may become one with thee in grace, as thou diddest become one with vs in nature: not by changing thy selfe into our bodily substance, but by assuming of vs into thy spirituall qualities: by this sacrament receiued, making vs to be thine, & by this sacrifice offered, making thy selfe to be ours; to be cleansed from our euill in the one, and in the other

Prosper.
in l. Sent.

In eius
visa.

other to be enriched with thy goodnes; both making our owne merites to be of more worth by this sacrifice, and by this sacrament to make all thy merites to become ours.

SOME CONSIDERATIONS PERTEYNING
to the deuout hearing of masse and ending of our life. Sect. 6.

1. **O** sacrifice of iustice! an oblation and a whole burnt offeringe, more worth then all the calues in the worlde which can be laid vpon thine Altar. A medicine saith S. Cyprian, to heale all infirmities, and to purge all iniquities. A sacrifice, as S. Augustin said, which in it selfe alone conteyneth all the vertue, and more then all the valewe of all the sacrifices in the olde lawe. Vnto this they were then all referred, and in this they are nowe all included. All their lambes, their goates, their oxen, their fatlinges, their pigeons, their turtles; all their beastes and birdes; all their fruites and herbes; all their meat offringes, their drinke offringes, and whole burnt offeringes: all their oblations for sinne, or for thankes, in sorowe, or with ioye; all of them must giue place vnto this, for in this alone they are all conteyned, accomplished, and perfited.

*In ser. de
cana Do.*

2. Wherefore let vs frequent hearing of Masse with all deuotion; for it is a *sacrifice of iustice* about all other sacrifices: let vs bow downe our heades and our hartes, first to accuse & confesse our owne faultes & defectes, with sorowe & humility: let vs secondly lifte vp our hartes & our handes, to magnifye & prayse our Lordes mercy & goodnes, with ioye & gladnes: Thirdly let vs stand vp on our feete, as ready to obey his Gospell, and professing to belceue his Creede: let vs fourthly offer & adore the sacrifice and the substance of so diuine a mysterye, by acknowledgment of our homage vnto him, and with remembrance of his passion for vs, so to yeild him our duty for all his benefites, and to entreat him for his pity to all our sinnes: Fifthly let vs accompany this most effectuell sacrifice with our supplications & petitions, in generall, & particuler, for the whole church, & for our selues, for our Benefactors & our freindes, for the liuing & for the dead, and for all the communion of sayntes; in all our necessities, & wantes of our bodyes, goods, liues, or soules: Sixtely let vs prepare & proceed to be partakers of the communion (at least spiritually) desiring our Lordes peace & his mercy: considering our vile vnworthynes, & his incomparable loue: And seuenthy let vs conclude with all thankesgiuing & liuely cherfullnes, for this sacrifice & all other his benefites, for his infinite loue & vnspeakable goodnes, reioycing vnto him for that which is paste, and trusting in him for what is to come.

3. *O summa Bonitas!* O greatest goodnes! O almighty goodnes! O all goodnes! infinitely good in our Creation, redemption, vocation, iustification, perseuerance, and glorification: what can we render for so great goodnes? Let vs agayne, & agayne, euery day receiue this cuppe of saluation, & call vpon the name of our Lorde. First, after some conuenient preparation for so great a sacrifice, let vs beginne with *Confiteor*, and *kyrie eleyson* &c. to acknowledge our fall in Adam, and to accuse our owne sinner. 2. to laude & prayse our Sauiors Goodnes & redemption, with *Gloria in excelsis*, or *Sanctus Sanctus* &c. 3. To profess our constant Catholique faith by the *Gospell* & *Creede*. 4. At the *Consecration* & *elevation*, by adoring & remembring our Sauior & his passion, to offer sacrifice & homage. 5. in the *Colletes* & *mementos*, to make our petitions & prayers, for our selues & others, according to our necessities & deuoute desires. 6. with the *Pater noster* to beginne, with the *Pax*, & *Agnus Dei* to proceed, and with

Domina

Domine non sum dignus to accomplish the communion. 7. & lastly with the laste Col-
leâs, and *Ite Missa est* to giue all thanks in gratitude, and to receive the preistes
Blessing with hope that what we haue offred & prayed at the Altar, shalbe admitted
& granted in heauen; throughe the mercy, merites, mediation, & passion of our
swete Sauior Iesus, who is our cheife preist, our best Aduocate, and our dearest sa-
crifice, abundantly to procure vnto vs by his goodnes, whatsoeuer he shall see to be
necessary for vs in his wisdom.

4. Thus O my soule! let vs euery day consider: reioyce: beleeue: obey: worship:
wonder: praye: or giue thanks, during all the time of the Masse. Let vs consider the
holy action we are about; and our owne wretched & vnworthy estate. Let vs reioyes
with the Angells & all the hoste of heauen for our gracious deliuerance. Let vs belee-
ue what our lorde teacheth by his Church: and euer obey whatsoeuer he comãdeth.
Let vs worship him as Really & Royally presēt: and wonder at his infinite wisdom,
power, & goodnes, who hath vouchsafed to leaue vs such a sacrament. Let vs praye
for his mercyes and supplies to all our wantes: and giue him most hartly thanks for
his admirable loue, & all his benefites. O my harte! canst thou holde in my body, whē
thy Sauior comes downe frō heauen vnto the Altar? shouldest thou be wandring? or
dull, whiles such a sacrifice is in the preistes handes or before thine eyes? O sacrifice of
iustice! which as S. Augustin said, *significando causat gratiam*: O gracious Sauior, let
it signifye and imprinte in our hartes, the memory, & fruite, of thy death & passion,
therby in patience to order our life, & to prepare vs for death with ioyfullnes.

Innoc. 3.

5. Then wilte thou accepte, oblations of secular people according to their deuotions;
and the whole burnt offerings of religious persons, who renounce themselves and all
they haue into thy peculiar obedience. Then shall both these sortes be willing &
ready to lay calues vpon thine Altar, that is, saith Innocentius, to suffer martyrdom
for the Catholique faith; for which in this worlde we may be tormented & sacrific-
ed as vpon thy crosse, or vpon thine Altar, of payne or disgrace; but Then in the next
worlde we shall assuredly remayne with those martyred soules, which S. Iohn saw
in his reuelation, to rest vnder thine Altar, of quiet & glory. O gracious Sauior! I
am of my selfe most vnworthy in any of these sortes to serue at thine Altar: O
swete Iesu, thou hast begonne among lay people to make me a little worthy: If it be
thy blessed will, I humbly doo beseeche thee among religious persons or martyrs to
make me more blessed: O giue me this strenghte, & confirme me in this will: Then if
I willingly forsake the earthe for thee, I shall in heauen more speedily & more cer-
teinly for euer raigne with thee, where with all Angells & Sayntes o Lord let vs all of-
fer the sacrifice of iust praye, yeilding the celestially oblations of our bodyes incorrup-
tible, and the glorious immortality of our soules transported into an holocauste of
heauenly zeale; louing, praying, and reioycing with all our harte, with all our
minde, & with all our soule; that is; in all our vnderstanding without any error, in
all our memory without any forgetfullnes, and in all our will without any contra-
riety. Thus euer let vs offer eternall sacrifice, and alwayes enioye thy happy presen-
ce. O blessed Sauior this we beseech thee for thine owne precious merites, and by
the prayers of thy most deare Mother and all Saynts. Amen.

Omnia Sancta, Romana, Catholica, & Apostolica Ecclesia submissa sunt.

FINIS.

A TABLE

A TABLE OF THE MEDITATIONS AND SECTIONS CONTEYNED IN THIS BOOKE.

MEDITATION I.

In fi- Pfalmus David cum venit ad eum Nathan Propheta, quando
nem. intrauit ad Bersabee.

O F the occasion and number of this Psalme, by Davids example to
beware of Lust. Sect. 1.

O F witty & plaine reprehensions: and of the Authors lamentation of
his former life. Sect. 2.

MEDITATION II.

Miserere mei Deus, secundum magnam misericordiam tuam:
Et secundum multitudinem miserationum tuarum dele iniqui-
tatem meam. Amplius laua me ab iniquitate mea: & à pec-
cato meo munda me.

A Short Division & explication of all these words. Sect. 1.

The miserable effects of sinne are declared according to the School-
men: And some short petitions for mercy are made against their
misery. Sect. 2.

Other wretched effects of sinne are declared out of the Scriptures &
Docters, by which we are warned from them. Sect. 3.

Of the Name & Nature of God: Who he is, what we are: and how
unspeakably we are beholding unto his great goodnes. Sect. 4.

Sundry excellent obseruations of S. Bernard applyed to this Medita-
tion of our Lords great Mercies & multitude of Misericordies. Sect. 5.

What mercy is, & of the effects. Also how synnes are blotted out by
multitu-

THE TABLE.

multitudes.

Of the great care we must vse to purge all sinne: & that we our selues must do therein some diligence, not standing idle to leaue all vnto Christ.

Sect. 6.

Sect. 7.

We must dayly proceede in zeale against all sinne: & in particuler against the sensualities of the flesh.

Sect. 8.

MEDITATION III.

Quoniam iniquitatem meam ego cognosco: & peccatum meum contra me est semper. Tibi soli peccaui & malum coram te feci: vt iustificeris in sermonibus tuis, & vincas cum iudicaris.

HOW we must marke, abhorre, & beware sinne, as a trecherous and dangerous enemy.

Sect. 1.

That euery one must acknowledge his owne fautes, & laying his hand on his own harte, rather accuse himself, then censure any other.

Sect. 2.

It is necessary to remember harmes of sinne, thereby learning to amend & take heede of sinne.

Sect. 3.

Diuers interpretations of these wordes, Tibi soli, Vnto thee alone &c.

Sect. 4.

When we committe sinne before our Lord: And that he seeth not as man seeth.

Sect. 5.

Of Diuers wayes by which our Lord is iustified, and may be said to ouercome when he is iudged.

Sect. 6.

MEDITATION IIIL.

Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

A Paraphrasticall exposition of the former wordes.

Sect. 1.

Dauid in the former Verse accuseth not his parents: nor is the act of Mariage of it self any sinne.

Sect. 2.

Why our mother is mentioned to be necessary to our originall sinne, rather then our father: wheras in deed it comes more from Adam then from either.

Sect. 3.

What originall sinne is, & how it is deriued vnto vs: also how it is accompted a guilty fault in children.

Sect. 4.

Ori-

THE TABLE.

Originall sinne comes from Adam alone, as principall, & how bad parents haue good children. Sect. 5.

How originall synne is deriued from Adam by meanes of our parents: & yet we haue not our soules from them, ex traduce. Sect. 6.

Our Saniour & our Bl. Lady were exēpted from originall synne. Sect. 7.

The most grations & wonderfull remedyes of our originall sinne. Sect. 8.

All the guilte of originall synne is quite forgiven in Baptisme: And the first motions of concupiscence are not syn, untill we delight or consent vnto them. Sect. 9.

The conclusion of the former declarations about originall synne, with some short admonitions to mortify his force. Sect. 10.

MEDITATION V.

Ecce enim veritatem dilexisti: incerta & occulta sapientia tua manifestasti mihi.

D*iuers deuout interpretations of these words: And an humble thanksgiving of the Author for his vnderferued Conuersion.* Sect. 1.

MEDITATION VI.

Asperges me Domine hyssopo & mundabor: lauabis me & super niuem dealbabor. Auditui meo dabis gaudium & letitiam: & exultabunt ossa humiliata.

T*He vse of Ceremonyes declared by a picture: & the propertyes of hyssope wherunto they may be alluded.* Sect. 1.

Of diuers ceremonies in the Catholique Church made profitable by the sprinkling & vertue of our Saniours pretious blood, which is compared to the water of the Poole of Bethesda. Sect. 2.

The wonderfull efficacy of our Saniours blood; And of the signe of the Crosse which was besprinkled therewith. Sect. 3.

There are sundry degrees of washing, cleansing, & whiting of sinne. Sect. 4.

It is better to confesse then to excuse: to heare then to speake: and of sundry kindes of ioy & gladnes. Sect. 5.

The ioyes & gladnes of good men different from those of synners: with a

THE TABLE.

a hartie reioyeing of the Author for his conuersion.

Sect. 6.

MEDITATION VII.

Auerte faciem tuam à peccatis meis : & omnes iniquitates meas dele. Cor mundum crea in me Deus : & spiritum rectum innoua in visceribus meis. Ne proijcias me à facie tua : & spiritum sanctum tuum ne auferas à me.

A Generall interpretation of all these words : & then what is meant by our Lords Face . And how our soules are deformed , & scribbled full of synnes to be blotted out. Sect. 1.

Many significations & petitions for creating a cleane hart , and renewing a right spirit. Sect. 2.

To be cast out from the face of God, is to be cast into all misery. Sect. 3.

Among sundry other gifts of the holy Ghost , let vs in particuler labour to be thankfull, & to be constant. Sect. 4.

MEDITATION VIII.

Redde mihi lætitiā salutaris tui : & spiritu principali confirma me . Docebo iniquos vias tuas : & impij ad te conuertentur.

Iesus is the ioy of our saluation, which a sorrowfull soule desyres to be restored, and a comfortable soule prayeth to be continued. Sect. 1.

The Nobility of a Principall spirit, perseuering to finish constantly, what it hath begon generously. Sect. 2.

Seuerall distributions of the same spirit, into Right, Holy, and Principall. Sect. 3.

To teach others it is commendable: but it is necessary first to be well informed, & reformed our selues. Sect. 4.

What be the wayes or proceedings of our Iustification : and what doth teach vs in these wayes. Sect. 5.

How many other pathes do lead vnto the wayes of Iustification: & that we are not iustified by Faith only. Sect. 6.

Of the holy wayes, & of the sacred feet & footsteps of our heavenly Guide

THE TABLE.

Guide & Teacher . Thus I shall teach thy Wayes vnto the wicked & the vngodly wilbe couerted vnto thee.

Sect. 7.

Some deuout desyres & thankeginings of the Author vnto Almighty God.

Sect. 8.

MEDITATION IX.

Libera me de sanguinibus Deus , Deus salutis meæ : & exultabit lingua mea iustitiam tuam . Domine labia mea aperies : & os meum annuntiabit laudem tuam.

F Rom all corrupt & cruell bloudes let vs all desyre deliuerance. Sect. 1.
Some short petitions are directed vnto the Name & Goodnes of God. Sect. 2.

We do reioyce our Lords iustice by trusting in his promises, or by acknowledging of his mercy which forgiveth the offendour, & yet fulfilleth iustice.

Sect. 3.

All the wordes of our mouth should proceed from God , and againe be referred vnto God.

Sect. 4.

In especiall our prayers , & our prayes should haue respect vnto God.

Sect. 5.

It behoues all them who talke with God to haue the rootes of their tongue in a clean hart.

Sect. 6.

All creatures do prayse our Lord by declaring his Goodnes of necessity: Let vs yield him all honour for loue & duty.

Sect. 7.

All our considerations & actions should haue some relation vnto the prayse of God.

Sect. 8.

MEDITATION X.

Quoniam si voluisses sacrificium , didissem vtique : holocaustis non delectaberis . Sacrificium Deo spiritus contribulatus : cor contritum & humiliatum Deus non despicies.

T He diuersity of sacrifices, & some differences between the law & the ghospell.

Sect. 1.

Some other differences betwene the law & the Ghospell.

Sect. 2.

OUT

THE TABLE.

Our Lord doth more regard the hart then the gift, and the deuotion more then the sacrifice. Sect. 3.

We haue need to be penitent: & how acceptable vnto our Saviour is any soule contrite for synne. Sect. 4.

A description of Contrition & Attrition, & their seuerall proper-tyes. Sect. 5.

An ample declaration, plainly setting forth the former description of Contrition. Sect. 6.

The excellencies of Contrition: & how in some sort it may be compared with martyrdome. Sect. 7.

MEDITATION XI.

Benigne fac Domine in bona voluntate tua Sion: vt ædificen-
tur muri Ierusalem. Tunc acceptabis sacrificium Iustitiæ
oblationes & holocausta: tunc imponent super altare tuum
vitulos.

A *Serious lamentation for Sion & Ierusalem, that they may be laid desolate by externall persecution, not by internall discord.* Sect. 1.

A continued supplication for the good will & mercy of our Lord vnto all estates of his Church, & against seuerall vices. Sect. 2.

The times, the manner, the place, the persōs offering all these sacrifices, oblations &c. Sect. 3.

What a sacrifice is: and that the holy Masse is our peculiar sacrifice of the new Testament. Sect. 4.

The notable propitiatory vertues of the sacred Masse, which ought to mooue vs to the frequenting & applying of the benefitts therof. Sect. 5.

Some Considerations pertayning to the deuout hearing of Masse, & ending of our life. Sect. 6.

ERRATA SIC CORRIGE.

Pag. 4. *in titulo Sect. 2. forme, read former.*

Pag. 12. *in titulo Sect. 4. read Sect. 5.*

Pag. 14. *in titulo Sect. 5. read Sect. 6.*

Pag. 15. *in titulo Sect. 6. read Sect. 7.*

Pag. 17. *in titulo Sect. 7. read Sect. 8.*

Pag. 28. *in titulo Paraphastical, read Paraphrastical.*

Pag. 32. *in titulo* is omitted the Section, which should be the *First* in number, & so the rest in that Meditation are to follow in order, to wit, the 5. must be the 6. the 6. must be the 7. the 7. must be the 8. the 8. must be the 9. the ninth must be the tenth Section.

*Other Errours of lesse moment, I desire the courteous Reader
to correct of his charity, the Author himselfe being
farre absent, when it was printed.*

F I N I S .